How the Christian Slaues are beaten at Algiers.

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THE HISTORY OF ALGIERS And it's SLAVERY.

WITH

Many Remarkable Particularities of *AFRICK.*

Written by the Sieur

EMANUEL D'ARANDA,

Sometime a SLAVE there.

English'd by JOHN DAVIES of *Kidwelly.*

LONDON,

Printed for *John Starkey,* at the Mitre in *Fleet-street,* within *Temple-Bar.* M. DC. LXVI.

PARIS
MUS

TO THE

HONORABLE

Sir Philip Howard.

WORTHY SIR,

I *Happen'd to wait on your Honour, when a Relation was brought you, of the Treatment, which ſome of our Nation, taken by the* Dutch, *in the laſt years Engagements, receiv'd among them. Upon the hearing of that, and a reflection on what I had read in the enſuing Treatiſe, I imagin'd to my*

ſelf, what parallel might be made between the Slavery *at* Algiers, *and the* Reſtraint *at* Amſterdam, *and other places in the* Netherlands; *and, abſtracting from the Obligations of a* Chriſtian *Perſwaſion on the one ſide, I weigh'd the actions of both, by the ballance of that Generoſity, which may be expected from an Enemy. The reſult was, an inclination to believe, that down-right* Mahumetiſme *may riſe up in judgement againſt the feign'd profeſſions of* Chriſtianity *in a* Low-Country *people, exemplary for their perfidiouſneſs to their greateſt Benefactors the* Engliſh.

Having thereupon fix'd my thoughts on the rendring of this Piece of the Slavery *of* Algiers *into* Engliſh, *I withall reſolv'd to dedicate it to that Perſon, whoſe eaſineſs of acceſs, even when*

when the laſt years Contagion was neer the height of it's rage, (a ſingular favour to a perſon of my ſtation) had given me the occaſion of doing it. It hath pleas'd that inviſible hand, which guides all humane actions, to anſwer the wiſhes I made at a great diſtance hence, to wit, that, at my return, I might find your Honor (as I have) in perfect health. Which indulgence of Heaven fills me with hopes, that a life ſo miraculouſly preſerv'd, will, for the future, be as miraculouſly continu'd.

I flatter my ſelf with a preſumption of your pardon, for the roughneſs of this Addreſs, eſpecially when I reflect on the many favours I have receiv'd from your Honour ſince the happineſs of my firſt being known to you. Theſe I muſt confeſs have been ſo great, that

they require, not only an acknowledgement, but alſo a publick profeſſion of my being,

WORTHY SIR,

Your Honours moſt humble,

and much obliged ſervant

J. DAVIES.

AD-

ADVERTISEMENT.
Concerning the Author and the Work.

'TIs commonly ſaid, that, by the Pattern, a man may judge of the whole Piece; ſo, from the miſeries endur'd by the Perſon, from whom we have the enſuing Relation, it may the more eaſily be inferr'd, what is ſuffer'd by forty thouſand, reduc'd to the ſame wretched condition of Captivity. What he writes therefore is not to be look'd on as a kind of Romance, to pleaſe ſuch as fondly imagine, that moſt of what is acted on the Stages of remote Countries is onely the iſſue of inſinuating Fiction; but as a ſincere and plain Relation of that diverſity of ſtrange accidents and adventures, good or bad, which happen'd to himſelf or others, during the time of his Slavery.

Whereof having given a particular account, from the beginning of his misfortunes, to his happy return into his native Country, he afterwards comes to give an exact, but ſhort one, of the Antiquity of the City of *Algiers* and its reduction under the power of the

Turks; wherein may be ſeen many particular remarks relating to *Africk*. At laſt, he cloſes up the Work with fifty *Relations*, which he names *Particular*, as happening to divers perſons, his fellow-Captives, either during the time of his Slavery, or not long before, or after it. From all which may be inferr'd the ſtrange uncertainties, whereto humane Affairs are ſubject; and what advantages ſome make of their afflictions, and how irreformable others are in theirs. It was our Authors fortune to be acquainted with his, while he was yet very young; and it may well be imagin'd, that they have contributed much to his after-advancement. Of which we ſhall give the Reader onely the ſatisfaction of the enſuing Coppy of Verſes, printed before the *French* Edition, which came forth the laſt year, and ſo eaſe him of all further advertiſements at this time.

J. D.

Nobili

Nobili Conſultiſſimoque Domino,

D. EMANUELI D'ARANDA, I.V.L.

Regiæ Maj. Cath. a Conſiliis, & in Diſtrictu Brugenſi, & Territorio Franconatenſi, Juſtitiæ Militaris Præfecto, uti de vera Libertate gratulatur, ita perpetuam felicitatem apprecatur *OTHO SPERLINS*, Phil. & Med. D.

Tu qui, magnorum nunquam non dignus avorum,
Barbaricas inter puppes, piratica Monſtra,
Cerbereoſque canes, cælum jus, faſque peroſos,
Triſte jugum vultu didice iſti ferre ſereno,
Sortis Aranda *tu Faber es, tu pictor* Aranda,
Exantlatorum terraque marique laborum.
Has inter ſpinas, atque hæc dumeta, vepreſque
Hæc tibi lecta roſa eſt, viridi digniſſima cedro,
Publica doctorum quam nunc par pulpita ſpargis.
Macte animi fortis! non hæc ſine numine Divum
Contigerunt, nec erunt magni ſine munere Regis

Heſ-

Heſperii, tales ſueti penſare labores.
At vos, queis curæ eſt, alieno audire periclo,
Quid labor, & quantum paupertas ſobria poſſit;
Diſcite vos quantum patientia poſſit inermis,
Diſcite quam nullo libertas væneat auro,
Diſcite inexperti, merces quam grata laborum.

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THere is newly printed the History of the *Caribby Islands*, viz. *Barbado's*, *St. Christopher*, *Antiego Martinico*, *Dominico*, *Barbonthos*, *Mevis*, *St. Martin*, &c. being twenty eight in number, in two Books containing the Natural and Moral History of those Country's, adorned with many sculptures of all divers rarieties in those Islands, Englished by *John Davies*. In folio.

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All three to be sold by *John Starkey* at the Miter in Fleet-street neer Temple-Bar.

A RELATION Of the CAPTIVITY And LIBERTY Of the Sieur, *EMANUEL D' ARANDA.*

HAving continu'd a whole year in *Spain*, in order to the deſign I had to ſee that Kingdom, and learn the Language, I made account to return into *Flanders*; but whereas, at my coming from *England*, I had Landed at St. *Lucars*, and had in that Voyage very narrowly eſcap'd being taken by the *Turks*, as will be ſeen in the enſuing Relations, I

conceiv'd it my safest course to return by St. *Sebastian's*, to avoid going so far by Sea, and especially the danger of the *Turks*, who are perpetually Roving up and down the Coasts of *Andalusia* and *Portugal*, as also to see *Castilla la Vicia*, and *Biscay*. I left *Madrid* the first of *August* M. DC. XL. having for my Companion a Country-man, named *Renier Saldens*. I came to St. *Sebastian's* the 13th. following, where I met with Monsieur *John Baptist Caloën*, and the Knight *Philip de Cherf*, and we resolv'd to Embark in one of the two *English* Ships which lay in the Port, ready to set Sail with the first fair wind. The same night it came to the Point we wish'd it in, so that the next day, I went aboard with the three friends above-named, but within two hours after we were got to Sea; the weather grew calm, and the same night the wind prov'd contrary, so that we were forc'd to Laveer, hoping it would in time prove more favourable to us.

Having spent four days in that manner, we found our selves at the Altitude of *Rochel* in *France*, where we met with a Frigat of that City, a Pyrat, which presently came up to us, and finding ours to be an *English* Ship, the Captain sent out the Boat with four Souldiers aboard us, to see our Master's Pass-port, who immediately shew'd it them, giving the Souldiers a piece of money; which done, the Souldiers return'd to give their Captain an account. Whereupon the Captain coming up on the stern of his Frigat, cry'd out to our Master, that he should look to himself, for there were five *Turkish* Pirates under sail at the mouth of the Channel. But our Master being a person of no great experience, presum'd that the *English*

*Engl*ish Men of War; which ſometimes came out of that Channel, would ſecure that Coaſt againſt the *Turks*, and ſlighted the danger, not conſidering how unable he was to oppoſe his enemies, and ſo went on his Voyage, confident that it was impoſſible the *Turkiſh* Pyrates ſhould come out ſo far, where the Privateers of *Dunkirk* and the *Dutch* were perpetually cruſing. Thus, the wind continuing ſtill contrary, we had been aboard ſeven days ſince our departure from St. *Sebaſtian*'s, and were ſtill on the Coaſt of *Brittany* in *France*.

The ſame day about two in the afternoon, we diſcover'd at a great diſtance two Ships, which we took to be Merchant-men; and ſoon after we could perceive but one, to wit, the leſſer of them, making all the ſail ſhe could towards us, and as ſhe came neerer and neerer, we found her to be a *Caravel*. Whereupon the Maſter order'd the ſails to be furl'd up, giving this reaſon, that it was not the cuſtom of the *Engliſh* to run away at Sea; ſo that the Ship which follow'd us bearing all the ſail ſhe could, was got within Canon-ſhot, without putting up any colours, whence it might be eaſily judg'd that ſhe was a Pyrat. But our ignorant Maſter, order'd the Boat to be put out, to enquire what they were, thinking it had been ſome *French* or *Dunkirk* Pyrat. The *Turks*, who were in the *Caravel*, (as I underſtood after I was taken) ſeeing they were expected with the ſails furl'd up, and that the Boat was put out to Sea, and in a word obſerving all that is wont to be done when a fight is intended, attributed that procedure to the want of experience in our Maſter, and the deſire he had to defend himſelf. The Captain of the

Caravel in like manner caus'd his men to furl up their ſails, being unwilling to come any neerer us. In the mean time, night came on, and the *Caravel* continu'd ſtill in ſight, with a Lantern at her ſtern, as a ſignal to her Companions. This was the judgement of us Paſſengers, but our Maſter laugh'd at us. All we could obtain of him by fair words, was to put our Ship into a poſture of defence; in which preparation we ſpent the night; but, of four pieces that were aboard, there was onely one fit to be us'd. All theſe things paſt while both Ships were in a manner at a ſtand, both having their ſails furl'd up.

In that poſture the night paſs'd away, and about 5. in the morning (*Aug.* 22) we diſcover'd two great Ships making all the ſail they could toward us. That oblig'd us to entreat our Maſter to make away; but he continued obſtinate, every one gave his reaſons, and the Maſter, who had not any himſelf, would not hearken to any from others. About 10. in the morning the two Ships got up to the *Caravel*, but all without any colours. Soon after they had got the wind of us, and were come up within Musket-ſhot. There was upon the ſtern of the greater of the two Ships a *Turk*, who had a little Flag or Streamer about his arm, and there ſtood by him a Chriſtian Slave, who cry'd out in the *Flemiſh* tongue, *Str pht voor Argiers*, that is, *Deliver your ſelves up for Algiers*. Whereupon he who held the Streamer diſplay'd it. It was green, wrought with Half-moons. It is eaſie to conjecture how much we were pleaſed with that ſight. We propos'd it to our Maſter that he would treat, and proffer to give them thirty two thouſand Patacoons, conditionally they would land us on the next place

of

of Christendom; for it sometimes happens that when the *Turks* take a Ship upon treaty, they keep their words, and set the Prisoners ashore in some Christian Country assoon as they can. But our gallant Master, instead of treating, onely ask'd whether he should have good Quarter? Answer was made from the *Turkish* Ships, *Yes, yes, good Quarter.* Whereupon without any more ado, the Master caus'd the Flag at the stern to be taken down, and with three or four of the Seamen got into the Boat, and made towards the *Turkish* Ships, to deliver themselves up into the hands of their enemies.

Assoon as they were aboard there, the *Turks* greedy of pillage, came presently in their Boat, to the number of ten or twelve aboard our Ship, under the conduct of a Captain, who was an *English-man*, but a Renagado. I being on the Deck, he as'd me what Country-man I was? Whereto I made answer, that I was a *Dunkirker*, and by profession, a souldier. Whereupon he reply'd in *Dutch*, *Have patience Brother, this is the chance of War, to day for you, and to morrow for me.* I gave him what money I had about me; and at the same time another, a *Turk*, putting his hand in my pocket, took out my Box, my Handkercher, my Beads, and my Prayer-Book; which he return'd me again, with the Handkercher, but the Beads and the Box he kept, by reason whereof he said I was a Surgeon.

Having rifled those who were on the Deck, and at the Stern, they carried us aboard one of their Ships, leaving in ours about a dozen *Turks*, to conduct it; and the wind being Easterly, they turn'd towards the Coast of *Spain*, and within two dayes, we discover'd

ver'd that Cape of *Galicia*, which is called *Cap del mors*.

I was all this while as it were in a dream, wherein a man sees strange apparitions, which cause fear, admiration, and curiosity, reflecting on the several Languages (for they spoke the *Turkish*, the *Arabian*, *Lingua Franca*, *Spanish*, *French*, *Dutch* and *English*) the strange habits, the different Armes, with the ridiculous Ceremonies at their Devotions, assuring you, that all this found me matter of speculation. But admiration, fear, curiosity, and melancholy finding me nothing to eat, and my stomach calling for it, I joyn'd with four Christian slaves, who, though they were allow'd nothing but Bisket, yet made portage of Rice or something else they had brought with them from ashoar. 'Tis to be noted, these slaves came in one of the *Algiers* Ships, for the *Turks* make use of *Christian* slaves for Sea-men. The wind continu'd still favourable.

The eleventh day after our taking, we got to the streight of *Gibraltar*, at which passage the *Turks* observe many superstitious ceremonies; among others, one is, they cast into the Sea a pot full of Oyl, and believe that that pot goes to a mountain, called by Seamen, *La Montague des Signes*. For the *Turks* aver, that there lives there a glorious Santon, or Saint, who (as they affirm and believe) is nourish'd by that Oyl so cast into the Sea. They also put little Candles lighted on the great Guns, suffering them to burn during that passage, especially when they go through in the night. All these superstitions are perform'd with many prayers and ceremonies.

The third day after our passage through that streight, we

we were got about Sun-riſing oppoſite to the City of *Algiers*, whereupon the Captain caus'd the great Guns to be diſcharg'd, which noiſe brought all the curious perſons about the City to the water-ſide. For my part, I was aſleep among thirteen other *Chriſtians*, every one with a foot chain'd, and they had caſt Anchor ere we were got out of the Irons. Aſſoon as I had my feet at liberty, I got up on the Deck, whence I ſaw the Sea-ſide cover'd with *Alarbes*. I ask'd the Captain (who was an affable perſon) what thoſe people were, for they had no other cloathing, then three or four Ells of cloath wrapp'd about their bodies, without any Taylor's work about it; he told me, *Theſe are the poorer ſort, and the Inhabitants of the Villages of this Country.*

Here begins our Tragedy. The Owners of the Ships which had taken us, having got us aſhoar, conducted us to the Market, where the *Chriſtians* are ſold, to ſee if any one there knew us. Thence we were brought to the Palace of the *Baſſa*, or Governor. Some give him the title of King, but he is onely a Vice-roy, inaſmuch as he receives his part of the new ſlaves, to wit, of eight, one falls to him. He was ſet in the Hall of Audience, croſs-legg'd, as Taylors are here when they are at work, on a ſpacious ſeat, cover'd with a piece of blew Tapiſtry. He had in his hand a plume of Feathers like a Fan. His Garment was a long Gown of red Silk, and he had on his head a great Turbant, neatly interwoven, but his leggs were bare. He was a perſon of a goodly preſence. But before we were ſent to him, he had already been inform'd that the Knight *Philip de Cherf* was a noble Cavalier, and ſo he took him for his eighth.

After the *Bassa* had taken his right, we were brought to the house of an honourable *Turk*, who was one of the Owners of the Ships which had taken us. As we were going into the house, he ask'd us in *Italian*, whether we had eaten any thing that day; whereto we answering that we had not, he commanded one of his Christian slaves, to bring us a basket of Grapes, and some Bread. The house was built after the *Italian* way of building, the Galleries were of white Marble, both the Pavement and the Pillars, and the Arches very well proportion'd, according to the rules of Architecture. We were to lye in the night in those Galleries, on the floor; but I could have wish'd my self lodg'd in the Stable, upon Straw. For being not accustom'd to such accommodations, in the mornings we were stiff, and in a manner depriv'd of the use of our arms and leggs. We were not to go out of that house, till such time as we were sold. We staid there seven days, expecting till some *Christian* slaves, who were taken before us, were sold. In the mean time, that Christian Master-Traytor, of whom I make mention in my IX. Relation, came to visit and comfort us; but we had notice before-hand that he was a Rogue. The General *Alli Pegelin*, and some of the chiefest *Turks* came to see us, in order to the buying of us. They ask'd us, whether we had wherewith to pay our ransome, and told us, that they would buy us, and find us good passage? We unanimously answered that we had no mony, but that we were in hope that some good people in our Country would endeavour to assist us with their Alms.

The

The ſlaves before-mentioned being ſold the 12. of *September*, we were brought to the Market. A certain old man with a ſtaff in his hand took me by the arm, and led me ſeveral times about the Market-place, and thoſe who were deſirous to buy me, ask'd me my Country, name, and profeſſion; whereto I made anſwer, that I was born in the Country of *Dunkirk*, (inſtead of ſaying *Flanders*) of the City of *Damm*, and by profeſſion a ſouldier. They took me by the hand, to ſee if it were hard and brawny by working, and they caus'd me to open my mouth, to ſee whether my teeth were able to overcome Biſket in the Gallies. Then they caus'd us all to ſit down, and the old man took the firſt in order, and led him three or four times about the Market, crying, *Arrache, Arrache*, that is, *Who offers moſt?* The firſt being ſold, he was ſet on the other ſide of the Market, and another was ſerv'd after the ſame manner.

While the firſt among us were under ſale, I ſate between my Companions *Monſieur Caloën*, and *Renier Saldens*, who notwithſtanding that tragical action, ſaid, fetching a deep ſigh, *This is a ſolemn day at my village in* Flanders, *if we were there, we would drink a glaſs of good wine, and be merry among our friends.* I reply'd, *Me-thinks this a ſolemn day with us.* Which I had no ſooner ſaid, but the old man taking me by the arm caus'd me to march as he had done the others, crying, *Arrache, Arrache.* I heard ſeveral perſons proffering mony, yet underſtood not what they ſaid. I ask'd an old ſlave how much they proffered for me? He told me, one offers 190. Pattacoons, and another 200. and at laſt, the bargain was concluded at 200. Pattacoons.

He

He who bought me was a Renegado, named *Saban Gallan*. But the *Bassa* having a priviledge to take to himself any slave at the rate proffer'd for him in the Market, we were once more carried before him, having every one in his hat a note of the sum for which he was sold, whereupon the *Bassa* took us three, to wit, M. *Caloën*, *Saldens*, and my self, telling us he had been credibly inform'd, that we were rich and persons of quality. But notwithstanding the quality he attributed to us, we were carry'd to the Stables belonging to his Palace, where we found two hundred and fifty other slaves for the supply of his own Galley. We continu'd in the Stables one and twenty days, where our daily allowance was two loaves of Bread.

It was now neer the end of *September*, about which time the Gallies make their last course abroad. The slaves who were with us made what provisions they could in order to their going to Sea. There was distributed by the *Bassa*'s order to every slave five Ells of course cloath, to make a Shirt and a pair of Drawers, such as are worn in the Gallies. I receiv'd my propotion with the rest, and it came very seasonably, for I had but one pitiful ragged shirt, and that well stor'd with vermine. The day the slaves were to go aboard, there came into our Stables five or six young Lads, Apprentices to Barbers, who began to shave their heads and beards, who were to row in the Gallies. When they were all shaven and fitted, the Captain of the Galley and the *Bassa*'s Steward came into the Stable, and having brought all the slaves of that place into a Court or Garden, they began to distribute the offices and places they were to have in row-

owing. And when they had compleated their number, there were twenty new slaves over and above. Which the Captain observing said to the Steward, as he pass'd by us, *Let us leave these wretched Raskals ashoar, they are yet Savages*; which expression we thought no injury at that time.

The *Bassa*'s Galley went out the same day, accompany'd by three other Gallies. In the mean time, we continu'd in the Stable with the sick slaves, and such as were incapable of service and superfluous. Of the cloath I had receiv'd, I made a shift to cut out a shirt, and to make it up, but the Drawers I knew not how to begin. Which a *Portuguez* Gentleman who was also a slave, observing, said to me, *Friend, I perceive you are no Taylor by your profession*; whereupon he gave three or four *aspers* (a small piece of money in that Country) to another slave, who cut out the Drawers and made them up for me.

The *Bassa* coming afterwards to be inform'd that we were not persons of quality, nor rich, as it had been reported, to wit, we three, *Caloën*, *Saldens*, and my self, he caus'd us to be brought into the Hall of Audience, where there was present the General *Alli Pegelin*, who said to us, *Christians, I have bought you of the Bassa, but at a very great rate.* He sent us thence to his own house, where there were twenty Women-slaves, Christians, who waited on his wife. But they are not often seen, in regard they come but very seldome out of their lodgings. There were also ten or twelve Men-slaves who were employ'd about the house, and forty young Boys between nine years of age and fifteen, whom they durst

durſt not truſt to go out of the houſe, for fear of being debauch'd by the *Turks*; for *Alli Pelegin* himſelf, our Patron, had the reputation of being a hater of that abhominable ſin. And for thoſe Boys, he kept them onely out of oſtentation, as great Lords in Chriſtendome keep Pages, Lacqueys, and Halbardiers.

We were ſent thence to the Bath of our new Maſter, which is the place appointed for the Lodging and Aboad of ſuch Slaves as are intended to ſerve in the Galleys. This Bath was a ſtreet of his Houſe, of the quality and ſcituation whereof I ſhall give a ſhort deſcription. In the firſt place, it had a very narrow entrance, which led into a ſpacious Vault, and that receiv'd its Light, ſuch as it was, through a certain Grate that was above, but ſo little, that at mid-day, in ſome Taverns of the ſaid Bath, there was a neceſſity of ſetting up Lamps. The Taverners, or Keepers of thoſe Taverns are Chriſtian Slaves of the ſame Baths, and thoſe who come thither to Drink are Pirats, and Turkiſh Souldiers, who ſpend their time therein drinking, and committing abhominations. Above the Bath there is a ſquare place, about which there are Galleries of two Stories, and between thoſe Galleries there were alſo Taverns, and a Church for the Chriſtians, ſpacious enough to contain three hundred Perſons, who might there conveniently hear Maſs. The roof is flat, with a Terrace, after the Spaniſh mode. We were there five hundred and fifty Chriſtian Slaves, all belonging to our Patron *Alli Pelegin*; yet did he not allow any one of this great number ought towards his ſuſtenance. The only comfort we had was, that we had

had three hours every day allow'd us to ſhift for our Livelihood; ſo that every one was to make the beſt advantage he could of his induſtry, as the Reader may ſee more at large in my XVI. Relation, where I ſhall ſhew, that *neceſſity is the Mother of diligence.*

Reſerving therefore the ſaid account to that particular Relation, I ſhall here only declare what happen'd to me the firſt Night after my diſpoſal into that new Lodging. I knew not where to take up my Quarters, and being not acquainted with any one there, I went in the Evening, with a Coverlet, which I had receiv'd in the *Baſſa*'s Lodgings, up to the Terrace of the Bath. That place ſeem'd to me the moſt convenient to avoid being troubleſome to any other; for I was a perfect Novice among them.

Being ready to go to my Loging, a certain ſlave of the Bath, a Knight of *Malta*, and his Companion, a *French-man*, began to ask me what news there was in Chriſtendom. While I was telling them what I knew, I heard below in the Quadrangle one of the Guardians (who are thoſe that have the overſight of the Chriſtians, and what they do) crying out aloud, that the next morning ſuch a number of ſlaves, were to go to work at the break of day, and with that the Guardian went his wayes, locking up the Bath. Aſſoon as the door was lock'd, I could ſee an old Fox, a ſlave, an *Italian*, bringing in a great burthen of Woollen and Linnen cloaths, Shirts, Braſs-pots, and other pieces of houſhold-ſtuff, who began to cry, *Arrache*, *Arrache*. I ask'd the Knight what it meant? His anſwer was this, *Whereas our Patron does not allow his ſlaves any thing towards their ſubſiſtance, the greateſt part of them live upon what they*

can

can steal, and every night the booty of the precedent day comes to be sold.

The next morning, ere the Sun was up, the Guardian coming into the Bath began to cry, *Surſa cani, a baſo canalla*, that is, *Get up you Dogs, come down you ſcoundrels.* (this was the good morrow) He presently conducted us towards that part of the Suburbs which is called *Baboloet*, where we found all the tools requisite for the making of Ropes, and without asking whether we understood any thing of the trade, we were forc'd to work. My Companion *Renier Saldens* and I were appointed to turn the Wheel, which we did with all our strength, and all the diligence we could, because the Guardian still cry'd out to us, *Forti, Forti*, and we thought it signify'd that we should turn as fast as we could. But it seems, in *Lingua Franca* (which is the common Language between the slaves and the *Turks*; as also among the slaves of several Nations, it being a mixt Language, consisting of *Italian, Spanish, French*, and *Portuguez*, otherwise it were impossible for them to command their slaves, for in our Bath, among five hundred and fifty slaves, there were two and twenty Languages spoken) the word *Forti* signifies *Gently*; and therefore having not obtain'd what he would have by crying out upon us, he came with a good cudgel, and taught us what was the signification of the word *forti*. We follow'd that imployment five or six days, and whereas I was not accustom'd to any hard labor, especially such as that of Rope-making, returning to the Bath, I went and laid me down extreamly wearied on the top of the Terrace. The two *French* Cavaliers before-mention'd, seeing me so quarter'd, partly

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out of compaſſion, partly out of kindneſs, aſk'd me whether I would take part of this little Chamber, where I might be a little warmer, for in the other place I lay in the open Air. I heartily accepted of their proffer, and afterwards I lay in their Chamber, or to ſay better, Kennel. And there I erected me a Bed made of Cords upon four ſticks, which ſerved for Pillars, much like a Hamock.

After we had made the Ropes, we were taught another Trade, but much more painful to thoſe who were not accuſtom'd to hard labor, to wit, the pounding of Wheat in a Stone-mortar. That work was extreamly painful to me, yet with little advance, by reaſon of my want of ſtrength, which the Guardian obſerving, ſaid to me, *What a dog art thou? Give over that work, thou art yet too ſavage.* When the Wheat was pounded, it was put into bags, and by misfortune there fell a little of it on the ground, which the Guardian taking notice of, ſaid to me, *Pilla eſſe cani*, that is, *Take up that you Dog*; but I not underſtanding by his Language what he meant by *Pilla*, he gave me three or four bangs with a Cudgel over the back, which caus'd the blood almoſt to guſh out, for I had nothing about me but my Shirt. The Wheat being put into the bags, he gave every one a load to carry; but I had hardly gone four or five ſteps ſo loaden, ere the bag, for want of ſtrength, began to ſlide down from my head, ſo that the Guardian was forc'd to be ſo kind as to help it up again, but in requital for his aſſiſtance, he gave me three or four blows over the face with his fiſt, ſo that the blood came out of my Mouth and Noſe, which forc'd me, notwithſtanding the impoſſibility, to go forward with

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my load. But as ill luck will have it, ere I had got some few paces further, the string which ty'd up my breeches broke, so that it fell down, together with the bag of Wheat. Finding my self reduc'd to that extremity, I made a shift to get up my breeches, and by the assistance of some good people that pass'd by, I got up the bag on my head again, and march'd on towards the house of *Alli Pegelin* our Patron, where being come I fell down once more, being so weary, that I was hardly able to stir.

But what remedy was there? The greatest work of all was now but beginning, because we were to carry up those bags forty steps high into a Granary, which it would have been absolutely impossible for me to do. But God of his goodness knowing the strength of men, it was his pleasure, that my Companion *Renier Saldens*, who was much stronger then I, having emptied his bag, and coming down the Stairs, found me at the bottom in a sad condition, to wit, groveling on the ground, all bloody, sweaty and dusty, and in a word, almost dead, and the Guardian standing over me, and threatning to dispatch me. Whereupon *Saldens* being a daring and resolute person, said to the Guardian, *What do you not perceive that this slave is sick?* And with those words he took up my bag, and carried it up for me. It may be easily imagin'd how kindly I took that act of friendship and compassion.

That days work being over, I return'd in a very sad plight to the Bath, with *Renier Saldens*, who to comfort me carried me into one of the Taverns within the Bath: for *Saldens*, when we were taken, had made a shift to hide five or six pieces of Gold. He

call'd

call'd for a pot of Wine, and ſomething was brought us to eat, which coſt nothing, for, paying for the Wine, all is ſatisfy'd, whether a meat or not. As we were eating and drinking, to recruit our ſpent forces, my other Companion M. *Caloën* came in. He had been all that day imploy'd in leading a Mule loaden with Bisket from our Patron's houſe to the water-ſide; and whereas in *Algiers* the Streets are very narrow and dirty, and that the cuſtome is, that when one leads a Mule or Camel loaden, he ever and anon cries *Belec*, that is, *Take heed there*; it happen'd that our new Mule-driver, not knowing the cuſtom, overthrew a *Turk* in the dirty Streets. The *Turk* getting up again, and being extreamly incens'd, drew his Knife (for the *Turks* in the Cities wear a kind of long Knives, as people do Swords in theſe parts) but as good fortune would have it, there came in ſome *Turks*, who ſpoke on the behalf of M. *Caloën*, ſaying to the *Turk* who fell down, *What would you do, do you not ſee that this Chriſtian is yet a Savage, and that he does not know the cuſtome?* They call'd him a *Savage*, becauſe he was then in his Chriſtian habit, after the *Spaniſh mode*; and indeed that habit is inconvenient for a ſlave, in regard it is thence inferr'd that he is of no long ſtanding there.

We ſpent that Evening in mutual relations of what adventures had happen'd to us the day before. And finding that we were to work every day, yet not have a piece of bread from the Patron, and that we had not confidence and ſubtilty enough to ſteal, for that profeſſion requires practiſe, eſpecially in a place where there are ſo many Thieves, and conſe-

quently people are the more diſtruſtful, the Knight *de Cherf*, whom the *Baſſa* had ſold to our Patron, Monſieur *Caloën*, *R. Saldens*, and I reſolv'd to go to an *Italian* Merchant, named *Franciſco Capati*, Reſident at *Algiers*, and to receive of him 75. Patacoons, conditionally that he ſhould be paid a hundred at *Anwerp*. The next day we put our reſolution in execution, and the Merchant was content we ſhould have the money, on condition that we were all joyntly and ſeverally bound for the whole ſum.

The next day we were to go to delve in the Vineyard belonging to a Country-houſe of our Patron's, which was a very hard work. As we were returning to the City, I fell into diſcourſe with the Guardian, and told him I was a ſickly perſon, and not very ſtrong, and that if he would thence forward put me to ſome eaſier work, I would give him in requital of his kindneſs, four Ryals a month, which he granted, conditionally I would give him a months advance, which I gladly did. Whereupon he ſaid to me, henceforwards you ſhall onely carry four great pots of water to the Lodgings of the Baſſa-Guardian, that is, the chiefeſt of the Guardians. For, there being five hundred and fifty ſlaves of us belonging all to the ſame Maſter, there were five or ſix Guardians or Overſeers to look after us. I was extreamly well pleas'd with that new employment. The Baſſa-Guardian's Wife was a Negro, but a very good-natur'd woman. Sometimes ſhe gave me a piece of Bread, or a Meſs of Pottage; but that was onely when ſhe was to Bath her ſelf, or when I carried the Bread to the Oven; ſo that it was a kind of reward for my extraordi-

traordinary ſervices. I continu'd in this employment ſome days, to my great ſatisfaction. But in regard it is a hard matter for Youth to fare well and enjoy leiſure without danger of being debauch'd, it happen'd one day as I was carrying my ordinary pot, pouring it into the *Tinaga* (which is a great earthen pot or Ceſtern, wherein the proviſion of water for the houſe is kept) there entred into the houſe a *Turkiſh* woman, attended by a Chriſtian ſlave, an *Engliſh*-woman, I ask'd her whether ſhe would drink a Glaſs of Sack. I know not whether the Guardian's wife perceiv'd, or heard it, but the next day I was forc'd to turn over a new leaf, and from thence forwards I was oblig'd to work with the reſt of the Slaves, among whom my work was to ſerve the Maſons.

I came by little and little to brook that kind of life. This was in the moneth of *December*, about which time the *Turkiſh* Pirates cruze up and down along the Coaſts of *Andaluſia*, knowing that the wines and fruits are then tranſported in *Engliſh* and *Hamborough* Veſſels. It happen'd about this time that the *Turkiſh* Pirates had taken a Frigot made at *Dunkirk*, called the *Pearl*, coming from *Malaga*. I durſt not go to the water-ſide, becauſe I had been at *Malaga*, and at *Dunkirk*, for fear of being known by any one. The ſame night that the ſaid prize was brought in, a Slave of *Anwerp* came to me, who knew me by my own name, as having been aboard our Ship when we were taken, and he told me, that in that laſt prize, there was come a Gentleman, who had ask'd him, whether he knew not two *Flemiſh* ſlaves, one call'd Monſieur *Caloën*, the other

Monsieur d'Arnaud. Whereupon I desir'd him to give the other notice that he should not by any means enquire for them under those names, insomuch as those persons had chang'd their names, and were there known and call'd among the Slaves, by those of *John Vanden Berghe*, and *James Van Zeveren*. I went immediately (not without fear of being known) to communicate this news to my Companions, to wit, the Knight *de Cherf*, Monsieur *Caloën*, and *R. Saldens*, and we resolv'd to go and speak to our Patron concerning our redemption, before we were discover'd. For our Patron *Alli Pegelin* was still perswaded that the Knight *de Cherf* was some Prince, and we his servants. But upon second thoughts, we conceiv'd it requisite, that, before we spoke to our Patron, we inform'd our selves by this new Slave, whether there were any course taken in *Spain* for our redemption, and should enjoyn him not to speak to any one concerning us or our quality.

Some dayes after, it happen'd that this new Slave was sold to our Patron, and brought to his house with the other young Lads, for he was not above sixteen years of age, and very beautiful. I sent him word by *Matthias Perez*, that he should come the next day about nine in the morning to the Terrace of the Bath, under pretence of coming to hear Mass; for as I said before, those young Lads were not permitted to come out of the house. At the time appointed I met with that new Slave upon the Terrace, who seeing me said, Monsieur, *I am much troubled to see you in this condition. Leonard*, reply'd I, (for so was he called) *let me intreat you not to call me Monsieur here,*

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my name is *James van Zeueren*. He thereupon gave me an account, how that, in *Spain*, among our friends, it was known what misfortune had happen'd unto us, and that about fifteen days before some friends of mine, *Flemings*, at *Malaga*, had drunk the health of their Country-men who might be in the Gallies of *Algiers*. I charg'd him not to discover who we were, promising him all the assistance that lay in my power. But he knowing that I stood in need of relief my self, gave me three Jewels, which he had made a shift to save, such as are called in *Spanish Camafeas*, of the value in all, of about ten or twelve Crowns, ordering me to sell or pawn them, as I thought fit, to help me in my misery. I engag'd them for ten Crowns, which was as much as they were worth. This money came very seasonably, for the seventy five Ducatoons we had receiv'd from the *Italian* Merchants, were spent, and the Merchant had had no letters that the Bill of Exchange was paid at *Antwerp*. But this fresh supply heightned our courage very much, and recruited our credit at the Taverns of the Bath, where there was good Sack brought in from the last prize which the *Turks* had taken; whence it came that our Bath was every day full of drunken *Turks* and *Christian* Slaves, who were Renagadoes, yet onely such were admitted as had money. So that it was like a continual Fair in *Flanders*. There were thousands of impertinences committed, occasion'd by Drunkenness. And whereas our Patron had for our use Pirates who had taken the said two Ships coming from *Malaga*, loaden with Wines, whereof I have spoken before, there were thirty two Slaves of his Patrimony employ'd about the unloading of those Ships, all

for their reward, they had Christian Taverners who bought the wine as much as came to a Patacoon out of every Pipe. For the *Turks* can neither drink, nor sell wine; and yet the drinking of it is tolerated, but not the selling of it.

These thirty two Slaves were cull'd persons, and they were imploy'd in the most painful works. They were all of that quality in the Gallies, which they call *Bogavards*, that is the outermost men at an Oar. That Crue is called the *Caravan*, the one half whereof were *Russians* or *Muscovites*, and the other *Spaniards* or *Italians*. They had been at work several days about the unloading of those two Ships, and having gotten a considerable sum of mony, they return'd in the Evening to the Bath as drunk as so many Tinkers. The sixteen *Russes* took occasion to pick a quarrel with the sixteen *Spaniards* and *Italians*, and without many words, they fell a fighting, so furiously, that the Guardian who is always at the door, hearing the noise, came immediately to decide the quarrel with a good cudgell, so that both parties were forc'd to retreat. It was late, and the Guardian went to see whether all the Slaves were within the Bath, and at the same time gave order what was to be done the next day, as the custom was. That done, he went away, locking the door after him. I was walking by chance on the Terrace of the Bath, and assoon as the door was lock'd, those *Spaniards* and *Italians*, met together, in the place where they sold what was stollen, and one of them went to the little room of the *Russes* or *Muscovites*, and saluted them with this speech; *Dogs, Hereticks, Savages, Enemies of God, the Bath is now lock'd, and the Guardian*

dian hath sent word, that if you have the courage to fight, you should come out of your hole, and we shall see who will have the better. He had hardly finish'd his speech ere the sixteen *Russes* and *Muscovites* appeared in the Field, falling on immediately, and the *Spaniards* and *Italians* receiv'd an answer to their Embassy in good bangs with Cudgels, for they had no other Arms then their fists; but in an instant, as the saying hath it,

——————*Furor arma ministrat.*

Some Forms and Tables that stood before the Taverns, and some Ladders which they also met withall, they converted into Armes, Swords, Pikes and Muskets, defending themselves generously. This engagement happening in the night-time, caus'd so terrible a noise and hurly-burly, that a man who had not seen them would have said they were two Armies fighting in an open and spacious field. The advantage seem'd to be equal on both sides, and the number of the wounded and such as were laid on the spot was much at one, whom I thought dead. They continu'd in that posture till darkness began to get the upper hand, and yet neither party seem'd willing to quit the field. At last a Priest of one of the Religious Orders, who liv'd in the Bath, and was a person generally well-belov'd, came up to the place of the engagement with a Wax Candle in his hand, endeavouring all he could to appease and separate them, telling them they were all Christians, notwithstanding the difference of Religions, and if ever the Patron came to know how they had demean'd themselves,

ſelves, they ſhould not want good cudgelling. This remonſtrance put a period to that engagement, whereupon the Surgeons were immediately call'd up, for there were five or ſix in the Bath, who belong'd to the Patron, who preſently fell a dreſſing the wounded. It was imagin'd all this would have paſs'd without the Patron's knowledge; but in regard the fight had laſted a good while, and the noiſe had been great, the Patron having heard it from his Lodgings, came immediately to the Bath with Creſſet-lights and Lanthorns attended by four or five Guardians well furniſh'd with Cudgels and Bulls-pizzles. He began to enquire what had paſs'd, but thoſe who had fought like Lyons ſlunk away, and hid themſelves like Foxes. Notwithſtanding that, the Patron, by his exact enquiry, made a ſhift to ſurprize one of the *Spaniſh* party, and ordering him to be ſtripp'd ſtark naked, he caus'd him to be held by four Slaves by the hands and feet, with his belly on the ground, and a hundred blows with a Cudgel to be given him over the Back and the Buttocks; which execution perform'd, our Patron was appeas'd. The reſt of the Combatants hid themſelves, fearing the like treatment.

By this time we had been ſix months at *Algiers*, a ſufficient terme to have receiv'd anſwers from *Flanders*. We went together, M. *Caloën*, *Saldent*, and I, to our Patron's Lodgings, we kiſs'd his Robe, or the Sleeve of his inner Garment (a Turkiſh Reverence) and I told him that we had been ſo long at *Algiers*, preſuming that he was ſufficiently inform'd of our poverty, and that we underſtood that he had agreed with ſome of his Slaves about their Redemption,

tion, conditionally that they ſhould go in a Ship which lay ready to ſet ſail for *Legorn* in *Italy*, and that they continu'd there in priſon till their ranſomes were paid (for the Great Duke of *Florence* then permitted ſome ſuch thing) we ask'd him how much he would have from us. *What are you willing to give*, replyed he? *We expect your excellency ſhould make your demand*, anſwer'd I, *For it may be you will ſet ſuch a rate on us that there will be no likelihood of any agreement.* After he had a little conſider'd, he ſaid, *You ſhall pay two thouſand Patacoons at* Legorn, *or fifteen hundred here. That's abſolutely impoſſible for me*, ſaid I, *for I am a poor ſouldier, and therefore I had rather continue a ſlave at* Algiers, *then dye in priſon at* Legorn. *The moſt I ſhall be able to give will be five hundred Patacoons at* Legorn. Wherero he made anſwer, *You offer too little, I am now going out of the City for certain days* (which was true, for his Horſe ſtood ready for him) *we will talk further of it at my return.*

Thoſe words gave me much comfort, for I imagin'd our Patron thought my proffer not much out of the way. With this anſwer we return'd to the Bath. And our Patron went away with the Slaves of the *Caravan*, to fell Timber for the building of a new Frigot, againſt the year following. In the mean time we were at work about a houſe our Patron had a building in the upper part of the City; for it is to be noted, that the City of *Algiers* is built on the aſcent of a high mountain, and the place where that houſe was built, was ſo ſteepy to get up to, that a Mule could not go up it with any load. So that all the materials were to be carried up on mens backs, or in their arms. This

was

was about the middle of *February*. The Guardian conducted us to the work, as he was wont, but at our going from the Bath, we ordered the Knight *de Chery* to get some kind of pottage ready for us against our return. This Knight was exempted from working, because he was lame.

While we were at work, two Turks came to the Bath, and ask'd for three *Dunkirk*-slaves, named *John-Baptist Caloën*, *Emanuel d' Aranda*, and *Renier Saldens*; but there was not any body knew those slaves. They shew'd an attestation in *Latine*; and the *Spanish* slaves being commonly Sea-men, said the attestation was in *Dutch*, and the *French* slaves said it was in *English*. The two *Turks* began to be angry, and said, *Call a Papas*, (that is a Priest) *or some Gentleman, for in the Country of Dunkirk the Papas and the Gentlemen commonly speak that Language, and not such raskally dogs as you are*. Thence the *Spanish* and *French* slaves inferr'd that the Attestation was writ in *Latine*. Then they call'd a slave of *Brabant*, by a military name called *Francis the Student*, because he had studied at *Lovain*. He writ Letters for the slaves of *Dunkirk*, as the Reader may find more at large in the XVI. Relation. He read the Attestation, and though we had chang'd our names, yet by the marks of the time, and the Ship wherein we were taken, he immediately concluded that we must be the three Christian slaves whom the *Turks* enquir'd for. Whereupon he made them answer that he knew us very well, and that we were Slaves in that very Bath, but that we were then abroad at work.

Now Monsieur *Caloën* and *Renier Saldens* not fear-

fearing blows as much as I did, were got from their work, and had hid themselves in some corner of the Bath, where they pass'd away the time at Cards. This *Student* found them out, and told them, that there were two *Turks* below who came from *Dunkirk*, and that they had letters for them. They both immediately ran down, where they found the two *Turks*, who give them a letter, which was from Monsieur *Caloen's* father. He was very joyful, and the *Turks* also, because they had found us all at *Algiers*; for the contract which those *Turks* had made with our Friends requir'd, that they should deliver us, wherever we were in *Barbary*. They thereupon conducted Monsieur *Caloen* and *R. Saldens* to the house of the Turk *Barber Assan*, father-in-law to *Mustapha Ingles*, who was in prison at *Bruges*, with four others, to be exchang'd for us three. The Mother and Grand-mother of *Mustapha* were extreamly glad to hear that he was alive, and that he might ere long return into his Country.

I knew nothing of all this, for I continu'd at work till the Guardian gave every one permission to go and get something towards his subsistance. I had a good stomach, for it was afternoon, so that hoping to meet with some pottage of the Knight's providing, as we had appointed, I run from my work streight to the Bath, and as I was going in I met with the *Student*, who said to me, *James, I have good news for you, which is, that you are no longer a Slave. For there are two Turks come from* Dunkirk, *and M.* Caloën *and* Saldens *are gone out along with them.* This so good and so unexpected news over-joy'd me so that I had almost fallen into a swound, so far was I then from

from thinking of hunger. I went immediately to find out my two Companions with the *Turks*, whom I met with all four in the Street. Assoon as M. *Caloën* perceiv'd me, he said to the *Turk*, *This is our third Companion* Emanuel d'Aranda. I ask'd the *Turks* how my Friends did; they told me that my Mother knew nothing of my misfortune, and that my Brother was well. They came along with us to the Bath, and spoke to the Guardian not to put us to work any more, in regard we were free.

We spent the remainder of the day very merrily, drinking with our friends upon this good news; but we minded not much the old saying, Joy may be within the house, and grief and sadness at the door. The next day we resolv'd to spend as merrily as the night before. But about noon, a Jew came to the Bath, by order from the wife of *Alli Pagelin*, (she knowing it seems all that pass'd) to tell us that the *Bassa* would speak with us. We were brought before him; he commanded us to go into a little with drawing-room of the Palace, where were some young Lads, who were Christian slaves, and we continu'd there about two hours, not knowing why we were put in there, nor what the *Bassa* would have had with us. At last we perceiv'd coming in to us the Steward with a Cudgel in his hand, saying very roughly, *You Dogs, which of you writ into his Country to be exchang'd for Turks?* Whereto we answer'd, that no body had written to the Country; but that what was done had been done by our friends, without our knowledge. At which answer he was extreamly incens'd, and he gave Monsieur *Caloën* and me some bangs with the Cudgel, saying, I will come anon at

night,

might, and cut off your Noſes and Ears. Whereto *Saldeus* anſwer'd, Patience, and for reply to that word, he receiv'd ſome bangs with the Cudgel that he might not laugh at us; which done, the Steward ſaid to us, *You ſhall not eſcape ſo well as you imagine; you are not* Alli Pegelin's *ſlaves, but the* Baſſa's; *you were onely lent to* Alli Pegelin, *and the* Baſſa *will not have* Turks *for your ranſome, but money.*

This buſineſs was ſet on foot againſt us by the malice of *Alli Pegelin's* wife in the abſence of her husband. For there is a general Law in all parts under the juriſdiction of the Grand Signor, that any *Turk*, what condition ſoever he be of, provided he be a Souldier, may procure the liberty of any Chriſtian whatſoever, provided he pay the ſum he offers, ſwearing by the Grand Seignor's head, that it is to deliver another *Turk* out of Slavery among the *Chriſtians*. But the *Baſſa* made an exception againſt that Law, pretending that it was not to be underſtood of his Slaves, becauſe he repreſented the Grand Seignor, who was not ſubject to thoſe Laws. The next day, we writ a letter to *Muſtapha's* Grand-mother, in *Spaniſh* (for ſhe was a *Moor* forc'd thence with the *Moors* in the time of King *Philip* the third) by which letter we gave her to underſtand at large what had paſs'd in that new priſon, and that ſhe ſhould remember, that her Grand-child was in the power of our Friends, and that the injuries were done us would be reveng'd upon him. This letter put the old woman into great trouble, inſomuch that ſhe came immediately to ſpeak with the *Baſſa's* Lady, earneſtly deſiring her, that ſhe would not ſuffer us to be ill

treat-

treated. The *Bassa*'s Lady assur'd her we should not, and the old woman sent us notice thereof, that we might be no longer in fear, which she did also least we should write into *Flanders*, that the *Turks*, who were in prison there, might receive the same treatment.

Alli Pegelin was not yet return'd, and in the mean time, we were kept up in the *Bassa*'s Palace; so as that none from without were permitted to come to us, which yet was sometimes secretly done. Our daily allowance was two little loaves; but we had this happiness, that the *Bassa*'s Caterer was a *Frenchman*, a Renagado, who had been Lacquey to Monsieur *Chamois*, that is, the Knight of *Malta* beforementioned. And in regard the Caterer knew that I was familiarly acquainted with that Monsieur *Chamois*, at *Alli Pegelin*'s Bath, and that we had lain for some moneths in the same room, he gave us something every day, as Oyl, Figgs, Tobacco, or somewhat to eat. Yet here it was that we endur'd the greatest misery of all our Slavery; for as I said before, we lay in a very little room, with ten or twelve Boys who were full of vermine, and though we spent most part of the day in lousing our selves, yet within an hour after, we were as well furnish'd as before.

The *Bassa*'s Steward walk'd always with a cudgel in his hand, because there was a necessity that some body should be beaten, though it were onely for his divertisement. All the satisfaction we had, was, that all the Slaves the *Bassa* had for his eight part came the first night to lye among us, before they were sent to the *Bassa*'s Bath; and being there were some taken every

every day, and conſequently new Slaves came in, by that means we came to know all that paſs'd in Chriſtendom.

Having continu'd in this miſery eighteen days, our Patron *Alli Pegelin* return'd to the City. The two *Turks* who were come to ſet us at liberty went immediately to ſalute him, and to acquaint him that there were ſeven *Turks* to be exchang'd for us three *Chriſtians*, telling him that they would reimburſe what we had coſt him. *Pegelin* made them this anſwer, *I have bought my Slaves to make ſome advantage by them, and not to exchange them for Turks.* Whereto they reply'd, *We are poor Souldiers. Beſides you know our priviledge, conformably to the Laws, we therefore intreat you to grant our requeſt. Alli Pegelin* hearkening to their reaſons, ſaid to them, *I know very well what your priviledges, and what the Laws are; but one of you is a perſon of great wealth, and he ought to have no advantage of that Priviledge, becauſe he is no Turk, but onely a Moor, and born in* Algiers. *And he who was born in the City of* Algiers, *at the time aforeſaid, cannot be a Souldier. For you are to know, that the* Turks *take the Citizens of* Algiers *for Subjects, having ſubdu'd them by force of Arms, becauſe they would have revolted. Upon that account is it that they are not admitted to be Souldiers, and conſequently they are incapable of making any advantage of the priviledge. But if you will follow my advice, you may have the three Chriſtians, and yet it ſhall not coſt you much, and I ſhall nevertheleſs have ſatisfaction.* This advice was lik'd by the two *Turks*. Whereupon *Alli Pegelin* found out this expedient, that theſe two *Turks* on the behalf of their four com-

companions Prisoners in *Flanders*, should go and agree with the Mother and Grand-mother of *Mustapha Ingles* (who was the *Moor* born at *Algiers*, and could make no advantage of the priviledge) that among them six they would buy two of the Christian slaves, to wit, *Emanuel d' Aranda*, and *Renier Saldens*, and that the Mother and Grand-mother of *Mustapha* should buy *John Baptist Caloën*.

The two *Turks* lik'd the proposal, and put it in execution. They went to *Mustapha*'s Grand-mother, and told her they were all poor, yet had resolv'd among them six to buy the two Christians, and that it was requisite she, being very rich, should oblige herself to buy the third, to wit, M. *Caloën*. The old woman accepted the condition, and a contract was drawn to that purpose, according to the Turkish way. They went to acquaint *Alli Pegelin*, that they were agreed, and ask'd him what he would have for *d' Aranda* and *Saldens*. They agreed at five hundred Patacoons for both. *Mustapha*'s Grand-mother went the same day to *Pegelin*, and acquainted him with the misfortune of her Grand-son who was in Slavery among the Christians, and that there was no way to recover his liberty, but by delivering a *Dunkirk*-slave he had, whom she would pay well for. *Pegelin* reply'd, *If you would have a Dunkirk-slave, to do you a kindness, I will bestow one on you.* *Nay*, reply'd she, *I am content to pay for him, but it must be one, whose name is* John Baptist Caloen. *Pegelin* prerending a little astonishment, answer'd, How! *John Caloën, he is a neer kinsman of the King of Dunkirk's, and therefore he will cost you six thousand Patacoons.* The old woman hearing this answer was astonish'd,

aſtoniſh'd, and without making any reply return'd to her houſe, ſending us word, that *Alli Pegelin* demanded ſix thouſand Patacoons, that ſhe had not ſo much money, and conſequently that ſhe ſaw no remedy for the recovery of our liberty, if we would not contribute to the making up of that ſum. Whereto we return'd anſwer, by the ſame Meſſenger, that we would not contribute a peny, and that if ſhe would not redeem us, ſhe might let us periſh, but remember withall that her Grand-ſon would alſo dye in *Flanders*, ſince he was in the power of our Friends.

While this affair was under accommodation, there ſlip'd away nine weeks and three days, during which time, we continu'd in the Baſſa's Palace, in great miſery, fear, and diſquiet. At laſt *Muſtapha's* Mother agreed with *Alli Pegelin* for the redemption of Monſieur *Caloën* at fourteen hundred Patacoons, conditionally that the ſaid ſum were paid before *Caloën* went from *Algiers*. Upon this agreement we got out of the Baſſa's Palace. When I could walk the Streets, I thought my ſelf at liberty, after ſo much trouble, ſo much fear of being ill-treated, and ſo much miſery.

The firſt night Monſieur *Caloën* took up his lodging at *Muſtapha's* Grand-mothers, and *R. Saldens* and I went to the houſe of a Turk, who had deliver'd us, whoſe name was *Cataborn Muſtapha*. His habitation was in a great houſe, where were many ſouldiers liv'd together, ſuch as there are in ſome parts of *Flanders*. It was a fair Structure, having a Quadrangle with four Galleries, and four ſtories high. Every ſouldier had a little room to himſelf kept very

neatly by the Boys, for every ſouldier almoſt had a little Boy, or a Chriſtian or a Renagado ſlave to wait on him. Our new Patron *Cataborn Muſtapha* treated us very well, conſidering his ability, and made his excuſes to us, that he was not the cauſe of our ſo long aboad in the *Baſſa*'s Palace. The next day *R. Saldens* took his Quarters at the houſe of a rich *Turk* named *Mahomet Celibi Oiga*, Uncle to one of the five *Turks* who were to be exchang'd for us.

Muſtapha's Mother and Grand-mother were much troubled about the money they had paid for M. *Caloën*, giving him very reproachful words, ſo to force him to pay one moiety of the fourteen hundred Patacoons. On the other ſide we were earneſt with the *Turks*, to have our liberty, according to the agreement in *Flanders*. In anſwer thereto they ſaid (and not without reaſon) that it were to hazard the loſs of their money and the return of their companions; for the contract made in *Flanders* with our Friends was to this effect, that the *Turks* were to ſend us with the ſooneſt into ſome part of Chriſtendom, after they had found us. So that we were forc'd to make a new agreement with them, that one of us three ſhould be ſet at liberty, who ſhould be oblig'd to bring the five *Turks* remaining in *Flanders* to *Ceuta*, *Oran*, in *Africk*, Cities belonging to the King of *Spain*, and the two others ſhould remain behind as Hoſtages.

This concluded, it was reſolv'd I ſhould go for *Flanders*, and that I ſhould be ſent with ſome of the Pyrat Ships of *Algiers*, who were to ſet me aſhore on the Coaſt of *Spain*. But as my ill-fortune would have

have it, a Barbarian King named *Bennali*, a Tributary to the Kingdom of *Algiers* revolted, and that Civil War was the cause that the *Bassa*, to defend the Country, stood in need of the Gallies, so that they could not that Summer go out towards the Coasts of *Spain*, as they were wont. About the same time there was a Ship of *Legorn* homeward bound, ready to set sail, and our Companion *Saldens*, who was as desirous of his liberty, as I was of mine, prevail'd so with the *Turks*, as also with M. *Caloën*, that he was pitch'd upon to go for the Low-Countries, and so went aboard that Ship of *Legorn*. I was extreamly sad at his departure, considering with my self, that I was to stay behind; but the great promises he made, that he would return assoon as he could, and bring along with him the five *Turks* gave me some comfort.

I continu'd still with my new Patron *Cataborn Mustapha*. And though he were but a poor Souldier, ye I liv'd well enough with him: for he would often say to me, *Emanuel, be not so melancholy, imagine that you were my Patron, and I your Slave.* I did eat with him out of the same dish, sitting down with him, cross-legg'd, after the *Turkish* way. He made me the best cheer he could, and often said to me, *Emanuel, have I not reason to make much of my self, for I have neither wife nor children, and when I dye, the* Bassa *will be my heir, according to the custom of this Country.* I told him, *True, you do prudently, and you have reason to live as much as may be at your ease.* I could say no less because I did eat and drink with him. But these words did not please a Renegado-boy who waited on him, kept his money, and

wash'd his linnen; in a word, that Boy did the work of a woman in the family, and was perpetuallygrumbling, and saying, You make away with all you have, and there are yet so many days ere any more pay comes in; you should be asham'd to be drunk every day, this is not the life of a right Turk. But my Patron liv'd nevertheless at the same rate.

One day being drunk, as he was wont, he fell out with a *Bulcebas* (that is a Captain of Foot) and among other injurious words, he call'd him a *Christian.* The Captain complain'd, and my Patron was cast into prison, and at the first assembly of the *Duana*, that is, the Councel, my Patron was condemn'd to receive a hundred blows with a Cudgel on the Buttocks, and besides that to go and serve in the field against King *Bennali* for the space of six moneths. I was much troubled at the misfortune of my Patron, who at parting said to me, *You must henceforwards go and live at* Mahomet Celibi Oigi's *house; I hope in God you will be at liberty before my return. If I had any money, it should be divided between us.* I made answer, *Patron, I am sufficiently sensible of your good inclinations and your poverty, I give you thanks for the kind entertainment I have receiv'd in your house. When you come into* Flanders, said he, *present my service to your Friends, particularly to your Cousin at* Dunkirk, *for he often made me drink strong Beer.*

After the departure of my Patron, I went to *Mahomet Celibi Oiga*, and said to him, *Cataborn Mustapha is gone to the Army, and hath sent me to lodge at your house.* Whereto *Mohomet* reply'd, *You should with all my heart; but I have no conveni-*

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ence for it in my house. This he said, because my Companion *Saldens*, while he lodg'd there, had spoken too familiarly to his wife, a clear argument that he was jealous of him. I earnestly intreated him, telling him, that I knew not whither to go. At last he condescended, and shew'd me a little room above the Stable, which was at a little distance from the house.

Some days after my reception there, I was much astonish'd, that my Patroness spoke no to me. For she understood the *Spanish*, and spoke also *Lingua Franca*, and the women of that Country will take any occasion to fall into discourse with the Christians. I dress'd my Patron's horse, and I went every day for water to upply the house, though I were not commanded to do either, and by degrees I got into the favour of my Patroness. In the morning, I went along with my Patron to the Shambles, thence he sent me home with what meat he had bought. On the other side, my Patroness sent me to buy fruits and herbs for the house. At length my Patroness's mouth began to open, and she fell into discourse with me so often, that I was afraid it might breed Maggots in my Patron's brains. One time among the rest she said to me, *Christian, God send you your liberty, pray tell me, are you poor in your own Country? I am a poor soldier*, reply'd I, *You may say what you please*, said she, *yet you are not like our Gregorio.* This *Gregoria* was another slave of the house, a Native of *Galicia* in *Spain*, and in his Country a Fisher-man; but there he was a Gardener, at a Garden of our Patron's without the City. This slave had a body well made for hard labour, otherwise he had

been well brought up, considering his quality.

This good woman put many curious questions to me every day. She was of high Stature, had a comely face, and inclining to fatness, wherein the beauty of a woman consists, according to the opinion of the *Africans*. Every morning after I had dress'd the horse, fetch'd water, been in the Market and done some other things, I ask'd my Patroness leave to go to Mass at *Alli Pegelin*'s Bath, which she never deny'd me. *Mahomet Celibi Oiga* was a graceful person as to his body, well brought up, and very temperate in his meat and drink, for he drunk only water. He was also very devout in his Religion. He was curious in enquiring news of remote Countries. He ask'd me how the *Spaniards* and *Flemings* liv'd, and whether the *Flemings* were *Papists Christians*, meaning by that word *Catholicks*, because the Catholicks have a dependance on the Pope. He understood somewhat of Cosmography. He ask'd me why the King of *Spain*, being so powerful as he is, could not with the forces of the Kingdom of *Dunkirk*, that is, with the Provinces of the Low-Countries, subdue the *Flemings*; by *Flemings* he went the *Hollanders*. I told him that heretofore those Countries had belong'd to the Crown of *Spain*, but that they were revolted.

My Companion *Caloën* was at *Mustapha's* Grandmothers, where he was unworthily treated. For in the house, he was confin'd to a Chamber with fourscore pound weight of Iron at his legge; and sometimes he was sent to a Country-house, three leagues out of the City, where he had not half as much victuals

als as he could have eaten. *Muſtapha's* Friends, who had given ſo much money for M. *Caloën*, began to grumble that they heard no news from *Muſtapha*, and thence took occaſion to ſay, that the King of *France* had taken the Kingdom of *Dunkirk*, and threatned to make him pay his ranſom, in caſe they heard not from him within four months. And whereas Sea-affairs are ſubject to many misfortunes, and that my Companion *Saldens* ſhould have been on his way with the five *Turks*, I was afraid all might not be well.

But God, who looks on the afflicted, gave me comfort when I was moſt caſt down; for my Patroneſs gave me all the kind words I could expect. I had been ſix months in that houſe when I receiv'd the firſt news from my Companion *Saldens* by a letter of his dated at *Ceuta*, whereby he gave me an account of his being there with the five *Turks*, and that we ſhould make all the haſt we could to the City of *Tituan*, in the Kingdom of *Fez*, to make an exchange, according to the agreement made at *Algiers* with the two *Turks*. He writ to me alſo concerning the ſeven hundred Pitacoons which *Muſtapha's* friends expected from M. *Caloën*, which rather then pay his Father ſaid he ſhould periſh in the Gallies. But in the Margin he had written in Latine *hac propter bene ſtare*, which words we blotted out, and gave the Letter to *Muſtapha's* Mother, that ſhe might get it read and interpreted by ſome *Flemiſh* Slaves, which ſhe did. And whereas the Letter onely made mention of the five *Turks*, not ſpecifying their names, the Woman began to quarrel, ſaying her Son was not at *Ceuta*, and that M. *Caloën*

ſhould deliver up her Son, or ſhe would have him burnt, if he paid not his ranſom of ſix thouſand Patacoons. But the ſame day ſhe receiv'd a Letter from *Ceuta* written by her Son, wherewith ſhe was appeas'd, and we very glad, hoping ſhe would be fully ſatisfy'd.

But as ſome trouble is many times the ſhadow of ſatisfaction, aſſoon as ſhe had read over the Letter, ſhe order'd a hundred weight of Iron to be faſten'd to M. *Caloën's* leggs, alledging it was his fault that his Father would not pay the ſeven hundred Patacoons. But we continued courageous notwithſtanding this unexpected traverſe of fortune, till we heard of a Ship bound for *Tituan*, the place appointed for the exchange with the five Turks, who were at *Ceuta*. Yet were we ſtill in ſome fear, leaſt, in caſe that Ship ſhould be gone without us, we might ſtay there four or five moneths longer, ere we met with ſuch another opportunity.

In this extremity we thought it our beſt courſe to take the advice of a Renagado, a Field-officer named *Saban Gallan Aga*, a perſon much reſpected among both *Turks* and *Chriſtians*, for his honeſty, integrity, and prudence, as being a Man full of Moral virtues, as may be ſeen more at large in my XIV. Relation. I went, and made this diſcourſe to him; *The fame of your Virtues as well among the* Turks *as the* Chriſtian *Slaves hath encourag'd me to come hither, to deſire your advice in my miſery.* He ask'd me who I was? *I am Emanuel d' Aranda,* ſaid I, *born in* Flanders, *one of thoſe three* Chriſtians *who are to be exchang'd for the five* Turks *taken in the Caravel of* Barbar Aſſan, *and in purſuance of a certain con-*

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tract we made six months since, at Algiers, *one of our Companions is gone for* Flanders, *and now he is come back as far at* Ceuta, *where he expects us with the five* Turks, *and according to that contract we are to be deliver'd at* Tituan *to compleat the exchange. But they do the contrary; for after we have been at vast charges in sending our third Companion, through* Italy *and* France, *and now that he hath brought the five* Turks *by the way of* England *into* Spain, *and that they are at the present come to* Ceuta, *as I told you before, instead of sending us thither, the Grand-mother of* Mustapha Ingles *hath put my Companion* John Baptist Caloën *into Irons, and demands of him* 700. *Patacoons. Besides she would have the five* Turks *brought to* Algiers, *which is directly contrary to our contract. Saban Gallan* repli'd, *I will inform my self of your business, come to morrow about this time, and I will give you my answer and advice.* The next day, at the hour appointed I went to him, and asked him whether he had been mindful of me. He answer'd, *I have inform'd my self of your affair, and you are to know, that the Mother and Grand-mother of* Mustapha, *do this only to see if they can get any money from* J. B. Caloen. *Take heed therefore that you do not promise any thing, and you are safe enough. You shall infallibly go with this Ship which is now ready, and though* Mustapha's *Grand-mother threatens you, yet will it come to nothing. For she durst not for all the World detain either you or M.* Caloën, *in regard the two* Turks *that are here, and the friends of the other* Turks *would complain thereof to the* Bassa. I thank'd him for his advice, and gave him a Bill under my hand, whereby I oblig'd my self to pay him

him 25. Patacoons as ſoon as I were come to *Titnan*, which I perform'd accordingly.

I gave M. *Caloën* an account of what I had done. He was put into a little Cellar, with a chain at his Legg, and hearing we ſhould go along with the Ship which lay ready in the Port, as alſo that we ſhould not pay any thing, he was much comforted. While I was ſpeaking to M. *Caloën*, the old Woman came and ask'd him, whether he would give the 700 Patacoons; but M. *Caloën* laugh'd at her. Which made her imagine, that I had given him ſome advice, which made her angry with me. The next day ſhe came to my Patroneſs, and ſaid to her, *Why do you not put your* Dunkirk-*Slave into Irons, that he may not come to give ill advice to his Companion?* My Patroneſs repli'd, *Why ſhould I do ſo? My* Dunkirker *ſerves me faithfully, and therefore I have no reaſon to put him into Irons.*

The ſame afternoon, going for ſome Provender for the Horſe, my Patron not being at home, my Patroneſs had the leaſure to tell me, what had paſs'd between her and *Muſtapha*'s Grand-mother. The next day I went to viſit M. *Caloën*, and as I was telling him what *Muſtapha*'s Grand-mother had ſaid to my Patroneſs, the old Woman came in and ſaid to me, *When I was laſt at your Patron's, I ſpoke to your Patroneſs, who had it not been for me, had put a hundred weight of Iron about your Leggs.* I thank'd her for her kindneſs; telling her, I knew well enough what good offices ſhe had done me there. That anſwer vex'd her, inſomuch that ſoon after ſhe ſent a *Turk* to my Patron's, to make a complaint to him, that I hindred my Companion from giving the

ſeven

seven hundred Patacoons, which she expected from him, and to desire him to put me into Irons, or send me to her house, to be put into the same chain with my Companion. Which was accordingly done, without the knowledge of my Patroness; for I was taken in the Streets, and carried to *Mustapha*'s Grandmother's, where they chain'd me with M. *Caloën*, to a chain of a hundred pound weight, and conducted me to a little Cellar; where we know not what would be the issue of all this; for we were afraid, that with bearing they would force us to promise something.

Having been in that place three or four hours, a Christian Slave, named *Gregorio* came to visit us, who being sent by my Patroness, told me, that she was extreamly troubled, and knew nothing of what happen'd to me, and that if I wanted somewhat to eat, she would send it me, and that I should take heart, for no hurt should be done me; that all this was done by *Mustapha*'s Grand-mother, to get our mony. This Message of *Gregorio* comforted us much, and we sent him with a note to a Tavern in *Alli Pegelin*'s Bath, where we had credit, for a pot of wine, and a dish of meat. Now *Gregorio* coming from my Patroness, the old Woman durst not deny him entrance to us.

At night, the old Woman came to see us with the Keys of the Cellar, and said to us, *Have a care, have a care what you do, this is the last night, to morrow the Ship goes away for* Tituan, *therefore if you love your liberty, give the seven hundred Patacoons, otherwise you shall dye here like Dogs.* M. *Caloën* reply'd, *Since my Father will not give any thing, and that you have*

seen

seen the Letter, for my part, you know I have not *ought to give, and therefore hang me up, if you think good, but remember that your* Mustapha *is in the hands of my Companion; you know him, and that he is not one who will suffer such an injury to be done to his Friends and Companions.* The wrinkled Hag hearing this grew almost distracted, and so using her accustomed menaces, she went away locking the Cellar-door after her.

The next day, (being St. *Andrew*'s) she came to us before day, saying, The Wind is East, and the Ship will be gone this day, therefore resolve whether you will be set at liberty or not. We answer'd, *If you have a mind to see your* Mustapha, *send us away, if not, we will continue Slaves.* About noon, two or three Christian Slaves, who were to go in that Ship, came to see us (we had set them on work) and to take their leave of us. They desir'd to speak with the old woman, and said to her, *Madam, we hear by our Country-men these two Slaves, that your Grandson is at* Ceuta; *we are going away within this half-hour in the Ship which is bound for* Tiruan, *and thence to* Ceuta, *if you command us any service, we shall faithfully do it.* The old Woman hearing that the Ship was ready to set sail, began to cry out, and make a stir as if she had been mad; *Hammers, Files, Pincers, to take off the Irons, that my* Mustapha *may return, O Christians, for God's sake, help us to take the Irons off these two Christians.* They, who knew the Ship could not go away so soon, made as if they understood her not, and said to us, *Farewell Countrymen, we shall acquaint your Companion* Saldens *what condition we left you in.* And with that they went away.

Where-

Whereupon the enra[illegible] other Wo-
man Slaves, who kn[illegible] er;
at laſt ſhe call'd in[illegible]
a great deal o[illegible]
chain. In the[illegible]
inſatiable av[illegible]
months le[illegible]
with the[illegible]
in the[illegible]
their ma[illegible]
chain wa[illegible]
immediat[illegible] your Patrones, and
me to go and ſpeak with the Maſter of the Ship.
knew there was time enough, and that my
was t[illegible] at the Moſquey, (that is the Church)
ver I intended to make all the
went ſtraight to our houſe, to
for the c[illegible] ſhe had of me. She
Leggs out of the Irons, and that I
abſolute liberty.

'Twas about the time that
Sala is the prayer of the Turks
quey door to expect my Patron
together to ſpeak with the Ma[illegible]
told us he ſhould not go away
would be gone with the firſt fai[illegible]
with my Patron, preſſing him al[illegible]me
proviſion for our voyage, for I [illegible]not
have any thing aboard but old Bisk[illegible] Patroneſs
gave me half a *Majorca*-Cheeſe, a[illegible]e fifteen
pounds of white Bisket. M. *Caloën*[illegible]alſo ſome-
thing of *Muſtapha*'s mother. Being ready to be
gone, there aroſe another difficulty, to wit, that the
Turk

Turk who was to go along with us to *Tituan*, and to have fifty Patacoons for his pains, ſhould be paid by us; but after ſome conteſt, it was concluded, that we ſhould pay the one half, and they the other.

December the 8. the wind was fair for us, and we went aboard, where we found ſome Chriſtian Slaves bound for *Tituan*, there to treat about their liberty with ſome Merchants, Jews and Moors. Being all aboard, a Gun was diſcharg'd, as a ſignal for the Farmers of the Cuſtomes to come and ſearch the Ship, and eſpecially to ſee whether the Chriſtians who were redeem'd had paid the duty; for though the Patron be ſatisfy'd, yet before a Chriſtian can be diſmiſs'd, he is to pay a certain proportion according to his ranſom. Having viſited the Ship they return'd to the City, whence they gave the ſignal that the Ship might be gone, inaſmuch as they cannot get into the City, untill the Ship be at Sea. And this is done, to prevent the ſtealing of Slaves.

The wind continu'd right for us, till we came to the unhappy place *Cabo de Tenes*, three leagues from *Algiers*. I call it *unhappy*, becauſe the Emperor *Charles* V. in the year 1541. *Oct.* 17. loſt there by tempeſt the beſt part of his Gallies and Ships, when the enterprize upon *Algiers* fail'd. Here the wind turn'd quite contrary to us, which oblig'd us to return to the place from whence we came, and the next day we got to *Algiers*. I went to my Patron *Mahomet*'s, where I ſtaid till the wind turn'd, which was after ſome few days, and then we went aboard again. The wind was ſo good, that, in three days, we paſs'd the Iſlands of *Frumentera* and *Yvica*, and we were got in

in ſight of the coaſt of *Valentia*. But all to no purpoſe, for after eight dayes being at Sea, we were glad to put in again at *Algiers*, whether we got *December* 29.

Thoſe of the City ſeeing the Ship return'd thought ſhe had finiſh'd her Voyage, but they were miſtaken. I was extreamly diſorder'd, for we were ſixteen Chriſtians who had been ſhut up eight days and as many nights in a room towards the Prow, which was but nine foot in length and ſeven in breadth. And among thoſe ſixteen Chriſtians there were ſome ſick, who were very troubleſome to the others. And all conſider'd, I wonder we were not all ſick, for the tempeſt laſted eight days without any intermiſſion. So that not one of us during all that time went out on the Deck to clear himſelf of Vermine or to waſh, but continu'd in our little room like ſo many Dogs in a Kennel.

Aſſoon as they had caſt anchor, I went aſhore, and to my Patron's who was aſtoniſh'd to ſee me. I acquainted him what miſery we had been in for the ſpace of eight days. I was troubl'd that we could not advance our Voyage; but the refreſhments aſhore rais'd my ſpirits. Beſides, I was glad to ſee the ſolemnities us'd by the Turks, when they celebrate their Eaſter, which they call the Eaſter of *Ramadan*, for they have ſeveral Eaſters. And though I had been at *Algiers* the year before, yet had I not ſeen any of thoſe ſolemnities, for at the time of Eaſter I was ſhut up in the *Baſſa*'s Palace. This Feſtival laſts eight days, and is celebrated with great pomp and much rejoycing; there being every day without the City Cavalcades, and certain recreations on Horſe-

back,

back, which in the *Spaniſh* language are called *Juegi de Cagnas*. And the Turks children are drawn in little triumphal Chariots, and Chriſtian ſlaves ſerve for Horſes, and they know what is to be given them for their pains. Some in thoſe eight days make a ſhift to get fifteen or ſixteen Patacoons. The other Chriſtian Slaves ſold the children ſome toys or other, as they do at the *Kermeſſes* in *Flanders*. Others had inſtruments for ſome childiſh plaies, and they alſo made a ſhift to get money out of the children, and every day there was wreſtling, at which exerciſe ſome Moors were very expert; but the moſt conſiderable celebration of the Eaſter conſiſted in drinking (though it be directly contrary to the command of the *Alcoran*) Wine and Brandy, and making good cheer, which they muſt eat with a very good appetite. For they faſt a whole month before their Eaſter, whereto they are oblig'd onely in the day time. This Lent, or to ſay better Faſt, is ſo rigorouſly obſerv'd, that if it were known any one had eaten a bit in the day time, they would pour melted Lead into his mouth, according to their Laws; but in the night they are permitted to eat. And to give people notice that they may eat, Drums are beaten all night up and down the ſtreets. This Eaſter is alſo advantageous to the Chriſtians, for as in theſe parts on New-years day they give New-yeers-gifts, or ſomething to the Men and Maids, ſo the Turks do the like at the Eaſter of *Ramadan*; and the three or four firſt days, no ſlave is put to any work.

Having ſeen all theſe ſolemnities, the wind continu'd ſtill contrary till the 14 of *January* 1642. and then we embark'd the third time. Aſſoon as we were

were got out of the Port, the wind turn'd. But in regard we had return'd twice, and that some Turks had abus'd our Master, saying he understood not his profession, he incens'd at that reproach swore that he would not return any more to *Algiers*, till he had finish'd his voyage, nay that he would rather sink. The wind was absolutely contrary, so that we could onely Laveer, hoping it would turn. The eighth day we got before *Oran*, that is, about fourty leagues from *Algiers*.

The same night, the Turks who were upon the Guard in the Ship discover'd at Sea two other Ships, which continually followed ours. Our Master and his people were afraid they might be Christians. But the next day they perceiv'd they were two Pirates of *Algiers*; one was the Admiral, named *Amet Arrais*, born at *Dunkirk*. Our Master ask'd them whether they had seen any Christian Ships, whereto having answer'd that they had not, we pursu'd our course. Four days after we cast anchor before *Tremesen*, where we unloaded some commodities. Several Merchants went ashore, and staid there, to wit, some Jews and Moors, who came along with us. *Tremesen* was heretofore a powerful Kingdom, and the King of *Algiers* was a Tributary thereto. But now *Tremesen* is Tributary to *Algiers*, and the Bassa of *Algiers* hath at *Tremesen* his *Caja*, that is, his Lieutenant. This Kingdom lies at the utmost part of the Grand Seignor's territories; for at that place begins the Kingdom of *Morrocco* and *Fez*. The Grand Seignor is in confederacy with those Kings; but notwithstanding that confederacy, the Kings of *Morrocco* and *Fez* are many times in war with those of *Al-*

giers, without any violation of the confederacy, as those of *Algiers* are also many times in war against those of *Tunis*, yet so as that the Grand Seignor concerns not himself in what the Bassa's do. And yet these two Kingdoms are his. They do not think it making war, when they do not take places of importance.

Having continu'd three days at Anchor before *Tremesen*, the Wind came East, and so was right for us. We prosecuted our Voyage; and whereas divers Marchants, *Jews* and *Moors*, stay'd ashore at *Tremesen*, we were almost as many *Christians* in the Ship, as there were *Moors* and *Turks*. 'Tis true there were three and twenty *Jews*, besides the *Turks*. Now we Slaves had engag'd our selves in a design at *Algiers*, before we went aboard the third time, to render our selves Masters of the Ship, and to Kill all the *Turks*, if an opportunity presented it self, and to that end, having been twice aboard, we had observ'd all conveniences. We had also made some preparations in order to the compassing of what we intended. The first proposer of the Design was a *Spaniard*, who lay all night on the Deck, with seven other Christian slaves, and we sixteen lay below in the little room towards the Prow; as I said before. But though we were shut in, yet with the assistance of our Companions who were upon the Deck, we could secretly open the Hatch, so as the *Turks* should not perceive it. But the same night that we thought to put our Enterprise in execution, the chief Agent in it, who should have given the Signal, either neglected it, or had not the courage to proceed. So the enterprise prov'd ineffectual, as may be seen more

at

at large in my three and thirty Relation. After that night we had no opportunity; for the nearer we came to the Coasts of *Spain*, the more were the *Turks* in fear of losing the Ship, and the more careful in keeping their Guards.

Feb. 9. 1642. We came to the Altitude of *Malaga*. The next day about seven, we perceiv'd two Ships making all the Sail they could towards us; which much frightned our Master and the *Turks*, for we could not avoid coming within their Shot. Our Mast was cleft, so that we could not make a full Sail to get further into the Sea. They came so near us, that we could see their Dutch flaggs. Our Master commanded all the *Christians* under Deck. Then he made ready the Boat, that he might forsake the Ship, and get away with the chiefest of the *Turks* towards the Coast of *Barbary*, as I was afterwards told by the *Turk* who was to look to Monsieur *Caloën* and my self. But these two Ships being Marchant-men, as we understood two days afterwards, had no mind to Fight without any occasion. Our Master was glad to see them pass by without medling with him. The next day, about the same hour we met with a Pirat of *Salley*, who ask'd us whether we had any tidings of some Christian Ships, telling us that the two Dutch Ships we had seen the day before were Marchant-men, that traded on the Coast of *Barbary*.

The wind continu'd still fair, so that *Febr.* 12. in the Evening, we cast Anchor in a Bay within a League and a half of *Tituan*. In that place there is a River falls into the Sea, the mouth whereof serv'd heretofore for a Port to the Ships which came to load

and unload Commodities from *Tituan*. But the Marquess of *Santa Cruz*'s Grand-father, being General of the *Spanish* Galleys, made that River useless, by sinking in it some old *Indian* Gallions, loaden with stones and earth. This was done to hinder the Pyrats who extremely infested the Ports and Coasts of *Spain*. Being here at Anchor, we thought we had escap'd all the dangers Fortune might prepare for us, and we were in hopes that night to lodge ashore. But this was reckoning without our Host. For the Sea being extremely rough by reason of the East-wind, which forces the Mediterranean into the Ocean, our Master would not suffer the Boat to be put out for fear of some misfortune, that place being as it were between two Seas, which caus'd a great alteration in the Sea.

We were therefore forc'd to cast two Anchors more, and the worst of it was that we could not make out to Sea, by reason the Wind was so high, and that the Bay is as it were a half-moon of Land, and that the Wind blowing from Sea was very violent. Add to this, that the Storm increased still, insomuch that the next day it was absolutely impossible for us to Disembark. The Master and the *Turks* were extremely at a loss; and perceiving the Tempest still increas'd, they knew not what to do, fearing the Cables might break, and that the Ship would run against a Rock, and fall to pieces, without any hope of saving any one of all those who were aboard.

The Master being thus puzled, and expecting to be Wrack'd, call'd up a Christian Slave, born at *Norway*, named *Hans Maurus*, a Man very expert in Navigation. He ask'd whether he knew any remedy in that

that imminent danger. The Slave repli'd, *If you will take my advice, with the help of God, I yet ſee one way to ſave the Lives of all that are here, but the Ship will be broken to pieces.* What is to be done to ſave our Lives, ſays the Maſter? *We muſt*, repli'd he, *make ready the Bow-ſprit Sail, to the end it may be in a moment ſet before the Wind, and we muſt turn the Ship that ſhe may run upon the Sands*, (ſhewing the place to which he would have her directed, about a Muſket-ſhot from us) *otherwiſe the wind will force us upon that Rock, and will break the Ship into a thouſand pieces.* This advice was approv'd, and the Sail was prepar'd, as he had ordered.

This was done about noon, the Tempeſt ſtill continuing. Which the ſuperſtitious *Turks* perceiving, they ſaid their *Sala* with the accuſtomed Ceremonies, making vows to beſtow Alms as ſoon as they came aſhore. But no miracle appearing, they reſolv'd to offer a Sacrifice to their Prophet *Mahomet*, which is the laſt refuge of the *Turks*, when they are in danger at Sea: And is done thus. They take alive Sheep, (for which reaſon they always have ſome aboard to be us'd upon ſuch occaſions) and if there chance to be any one among them who hath been at *Meca*, to viſit the place where the Body of their Prophet is, he with many Prayers and ridiculous Ceremonies cuts the Sheep alive into four quarters, and caſts them over-board on the four ſides of the Ship. We *Chriſtians* recommended our ſelves to the Divine goodneſs.

Hans Maurus told us that the Tempeſt would ſtill increaſe till mid-night, and that then the Cables would break. Night came on, and the *Turk* who

was to see us safely Lodg'd, shut us up as he was wont. We desir'd him, that in case the Ship should run a-ground, he would let us out, that every one might shift for himself, and save his Life if he could; which he promis'd to do. Accordingly at mid-night, the Moon being just in the full, the Cable of our great Anchor broke, and the two others had lost their hold, in regard they had not above fifteen fathom of Cable, and were dragg'd after the Ship. We all that were in the Prow prepar'd our selves for Death; but the *Turk* kept his promise, and opening the Hatch, said to us, *Christians, come all up, that we may all Dye together.* We could not come out otherwise than one after another, which caus'd a great confusion, for every one endeavour'd to get out first.

As soon as I was got up on the Deck, me-thought I saw a representation of the last judgement. For the *Turks* were all at the Stern crying out as loud as ever they could, and imploring the assistance of their Prophet *Mahomet*. About the main-mast there were some *Jews*, who address'd their prayers to *Abraham*, *Isaac*, and *Moses*; and we *Christians*, at least such as were *Catholicks*, directed ours to our Blessed Saviour *Jesus Christ*, and his glorious Mother. Others, who were of the reform'd Religion, and Schismaticks, very heartily recommended themselves to God after their way. Nay, I may say, the most wicked person among us seem'd then to be very devout. We continu'd in this perplexity and confusion a good space. And perceiving the two Anchors staid the Ship at all, but were dragg'd after it, order given that the Cables should be cut. Immediately the Bow-sprit Sail was hois'd up, and the Ship turn'd with

with the Prow towards the Land with an incredible force and swiftness. *Hans Maurus* cried out in Dutch, *Take heed of the Mast, I fear me it will fall.* But nothing fell, save only ten or twelve *Turks*, who tumbled off the Deck into the Sea. But the wind forcing the Sea with so much violence to the Shore, those who fell into the water, were by its means immediately forc'd to the Land. All this happen'd in less time than a Man could have said a *Miserere*, and the Ship running a-ground burst, and most of those who were in it leap'd into the Sea, fearing the Ship might cleave asunder. For my part, perceiving that the Ship leaned on one side towards the Shore, that is, the side on which all leap'd into the Sea, I was afraid it might fall by reason of its continual agitation, and so thought it not safe to stay any longer on the Deck. And whereas the Ship was built after the *Italian* way, like the Vessels called *Pollaces*, which have little Rooms jetting out, as the Galleys have, I went into one of those, and thence leap'd into the Sea, where it happen'd to be so shallow that I had ground, but could not continue long in the same place, by reason of the agitation of the Sea; so that I was forc'd to swim three or four fathom, and with that I got quite to Land.

Having given God hearty thanks for this deliverance, I went to look for M. *Caloën*; for though I saw him leap into the water, yet was I not certain that he got to land. He on the other-side was in the same perplexity for me. Having at last met, I went to look for the Turk who was our conductor from *Algiers*. I found him among a company of Christian-Slaves, Turks, and Jews, who stood as

close as they could one to another, to get themselves a heat. For being wet, we were almost starv'd to death. Those who had escap'd were numbred, and there were above twenty wanting; but by degrees they came together to the main body, all but two, to wit, a young Lad, a Jew, who was drunk, and a Turk, who was half-distracted. We were now out of all Sea-danger, but not out of that of the Barbarians, who were very numerous all along that Coast. Nay, if they had had any tidings of our misfortune, and that the Ship would have run-a-ground, they would have been there in great numbers, to make a prey of all they could meet with, and to kill us without any mercy; but our Master immediately dispatch'd away two Turks, who knew the way to *Tituan*, about a league and a half thence, and they gave notice to the Governor of our misfortune, and desir'd his assistance against the Barbarians.

We continu'd all this time in the cold; but one of the Turks, who took Tobacco having a little Tinder-box about him, we made a shift, with sticks, Barrel-staves and such things as the Sea had cast ashore, to make a fire. We pass'd away the night the best we could; and at the break of day the Barbarians stood at a distance to see whether there were any thing to be stollen; but we being about 70. persons, they durst not come neer us. Besides it was not long ere they came from *Tituan* a party of horse to convey the goods we had sav'd to the City. The Governor came also in person attended by twenty horsemen arm'd after the *African* mode, with long Lances.

The Turk who was to conduct us hir'd a horse for him-

himſelf and his baggage, that is, what he could make a ſhift to ſave. For the Tempeſt beginning to abate about the break of day, what belong'd to the Paſſengers was taken out of the Ship; and moſt of the goods were ſav'd, but wet and ſpoil'd. When they went in the morning into the Ship, to get out the goods, they found the Turk *Alli*, whom we gave over for drown'd. He was got into the Cabin at the Stern, where he had met with the Maſter's bottle of Brandy, and had made himſelf drunk, and ſo knew nothing of the paſt danger.

M. *Caloën* and I hir'd a horſe for us both, and we got about noon to *Tituan*. The Jew who was with us got us a lodging, for our money, in the Quarter where the Jews inhabited. After we had been two days at *Tituan*, there went thence a *Caſila* (that is, a great number of perſons travelling together) to *Ceuta*, along with whom there went alſo two Moors, perſons of quality, who were going to *Ceuta*, to remain there as Hoſtages, that the Fathers employ'd about the redemption of Captives (who were then come to *Ceuta*) might remove thence the more ſafely to *Tituan*, to treat with the Governor about the ranſoming of certain Chriſtian Slaves. We were glad of that opportunity to write to our Companion *Saldens*, who ſhould be, as we thought, at *Ceuta* with the five Turks. For it happens ſometimes that when there is any difference between the Governors of thoſe two places, there is no correſpondence between them for two or three months together.

With this *Caſila*, we writ to *Ceuta*, thinking *Saldens* had been there becauſe he had written thence to us, and two days after the *Caſila* return'd with

two

two Fathers of the Order of the *Bleſſed Trinity*. Their arrival caus'd great rejoycing, as well among the Chriſtian Slaves as the Citizens; for the former were in hopes of obtaining their liberty, the latter of receiving money. We went immediately to ſalute the Fathers, who deliver'd us a Letter written from *Ceuta*, by a *Spaniſh* Gentleman named *Dom Martin de Pegnaloſa*. The Letter was to this effect, "Your "Companion *Renier Saldens*, weary of ſtaying here, "is gone to *Gibraltar* to recreate himſelf, but hath "left me order to ſupply you with all things neceſſa- "ry; and whereas I find by your Letter, that you "would have two hundred Patacoons return'd to "you, I give order to a Mooriſh Merchant named "*Alli Tigarino*, to furniſh you with the ſaid ſum, "and the ſame Merchant will be engag'd for you, "that you may remain in the City, and not be ob- "lig'd to go into the *Maſmora*, (the *Maſmora* is a "priſon under ground) and I will immediately write "to *Renier Saldens*, that he may return hither, "to compleat the exchange of the five Turks, "(who thanks be to God are all well) for you "two.

This news extreamly ſatisfy'd us; but we had already forgotten, that there is no great diſtance between mirth and ſorrow. The five Turks walk'd the Streets of *Ceuta* upon the engagement of the two Merchants, Moors, whoſe ordinary reſidence was at *Ceuta*. In the mean time, though our Companion *Saldens* was gone but to *Gibraltar*, yet *Muſtapha Ingles* imagining he was return'd into *Flanders*, or gone to ſome part of *Spain* far thence, writ a Letter to *Tituan* to the Turk who kept us, that *Renier Saldens* had promiſ'd,

mis'd, at his being in *Flanders*, to contribute seven hundred Patacoons, towards the ransom which his Relations had paid for M. *Caloën*, and that he should put us into the *Maſmora*, till such time as we had promis'd to pay that sum. The contriver of this busineſs was *Hibraim Arrais*, one of the five Turks, who gave out at *Ceuta*, that M. *Caloen* and I had promis'd the seven hundred Patacoons before our departure from *Algiers*. The Turk who kept us having receiv'd this letter communicated it to the correſpondents of *Muſtapha*'s friends, who thought it fit that we should be put into the *Maſmora*, as well to see whether they might get the seven hundred Patacoons, as to shew their readineſs to serve *Muſtapha*'s friends. The Turk came and gave us an account what had been resolv'd, telling us it was no fault of his. And thereupon he conducted us to the *Maſmora*.

This *Maſmora* is a Vault thirty foot under ground divided into three partitions. The greateſt of the three is about twenty eight foot in length, and twenty four in breadth; the two others are leſs. And there were commonly detain'd there an hundred and seventy Chriſtian Slaves. This priſon hath no other light than that of three gates which are above in the mid'ſt of the Street, and at each of theſe grates there is a hook faſten'd to a Line; and when in the day time any Chriſtians paſs by, they charitably bring water to the poor Slaves; or if they have money, they buy somewhat for them; and the hook and line serve to let down what they would give them. The Jaylor or Keeper of this priſon ſuffers not any body to come in without giving him something. There is no Privy in it,

it, but the prisoners and Slaves use pots as they do in *Spain*, and those pots are hung about the Walls, and so serve both for Tapistry and perfume. Besides they are not to be empty'd till night, and then an Officer opens one of the grates, and they are drawn up by the hook. And for every pot that is empty'd, there must be paid a *Bobe*, that is about half a farthing, which methinks is a great cruelty, and yet all those who are put into that miserable prison, are forc'd to lye on the ground, unless they are permitted to hang up Hammocks made of Cords against the Walls, as they do in Ships. But there are so many people, and the place is so streight, that the poor Slaves are forc'd to crow'd together, and lye like so many Herrings. Thence it comes that in the Summer time especially, there is such abundance of Vermine, and so much other nastiness, that it is as troublesome being there as rowing in the Gallies. It was our fortune to be there in Winter. But what troubled us most was, that in the night time, when all were laid in their places, some lewd Boys, Moors, to vex the poor Christians, would cast in filth, stones, water, and other things through the grates. This happen'd some nights three or four times, and that alarm oblig'd all who lay neer the grates to rise; for all lying on the ground, he who rose not presently was in danger of being trampled under-foot by his companions, the floor being all cover'd with bodies.

M. *Caloën* and I lay in a hole, so that we were not oblig'd to rise at that alarm. That favour was done us by a Knight of St. *James's*, a *Spaniard*, named *Dom Geronimo de Figuroa*, born at *Corduba*, and a Slave, who was very kind to us. He told us that he took

took his diet in the *Maſmora*, with four other Slaves, at ten (ſimple) Ryals a month; whereupon M. *Caloën* and I deſir'd to be admitted among them at the ſame rate, and I muſt confeſs we were well treated, as Slaves, having as much meat as Nature requir'd, and a cloath laid on our table. Our Hoſt was a *Spaniard*, who had been thirteen years in that priſon, getting his livelihood by that way, and yet, among the one hundred and ſeventy Slaves, there were but five, who could be treated at that rate.

While we were in this miſery, our Companion *Saldens* returns to *Ceuta*, where he receiv'd one of my Letters, wherein I gave him an account of all that paſs'd, and that we were in the *Maſmora*, upon order from the five Turks at *Ceuta* to the Turk who kept us, to put us there, till we promis'd to give the ſeven hundred Patacoons, which he had promis'd in *Flanders*, as the ſame Turks affirmed. And to ſhew that M. *Caloën* and I had promis'd nothing as to that ſum, as they gave out at *Ceuta*, I ſent him alſo a Letter written in the Turkiſh language, by the Turk who kept us, wherein he acknowledg'd, that we had promis'd him onely twenty five Patacoons for himſelf, and to pay for our paſſage from *Algiers* to *Tituan*. The Turk gave me the Letter unſeal'd, and I writ a Poſt-ſcript to *Saldens*, that he ſhould cauſe the five Turks to be chain'd and put into the *Maſmora* at *Ceuta*, which is a more inconvenient place then that of *Tituan*, as being under an Oven, which cauſes an inſupportable heat.

The Fathers employ'd about the redemption of Captives, whom I ſpoke of before, return'd to *Ceuta*, without redeeming ſo much as one Chriſtian.

The

The reaſon was, that they could not agree with the Governor of *Tituan*; for the ordinary way of agreeing is, to pay a third part in money, and the other two thirds in commodities, whereof there are patterns ſhewn. The difference was, that the Governor would not take the commodities at the rate ſet upon them by the Fathers. Beſides he would have oblig'd the Fathers in the firſt place to redeem thirty Slaves belonging to himſelf, at the rate of two hundred Duckets a piece. Which the Fathers would by no means condeſcend unto, in regard that all thoſe Slaves were either *Portuguez* or *French*, and the Fathers ſaid, not without reaſon, *As long as there are any* Spaniſh *Slaves, we cannot redeem thoſe of other Nations; inſomuch as the Alms we bring were given in* Spain *for the redemption of* Spaniards, *and it is but reaſon that they ſhould be preferr'd before others.* Hence it came that the Fathers return'd without doing any thing.

I gave my Letter to a free Chriſtian who went along with the Fathers to *Ceuta*, deſiring him to deliver it to *Saldens* himſelf; which he did, telling him, he had left us the day before in the *Maſmora* at *Tituan*, whereat *Saldens* was extreamly incens'd. He immediately order'd the five Turks to be brought to the *Maſmora* at *Ceuta*, and being at the entrance of it, he ſaid to the Captain *Hibraim Arrais*, who was one of the five, *Pilla Baſſo*, that is in *Lingua Franca*, *Lay him down on the ground, and let four hold his arms and leggs, that he may be cudgell'd over the back and buttocks:* For *Saldens* had a cudgel ready in his hand; having learnt that kind of juſtice when he was with us at *Algiers*. *Hibraim Arrais* began to

put

put off his cloaths, weeping, and giving all the fair words he could, and the other four Turks ſhook like an Aſpen leaf, fearing the ſame Treatment. All that paſs'd by (for this was done in the Streets) made a halt to ſee the end of the Tragedy. Among other ſpectators, two Turkiſh Merchants, who chanc'd to be at *Ceuta* about their commerce, paſſing by the place, ſaid to *Saldens*, *What would you do with theſe Slaves, are they not unfortunate enough to be Slaves, but they muſt alſo be beaten?* *Salden* being extreamly incens'd, made anſwer, *I will cudgel two or three of theſe ungrateful Traytors to death, I have ſuffered them to walk freely up and down the City, and yet not withſtanding that kindneſs, they have caus'd my Companions to be put into the* Maſmora *at* Tituan, (*though they had given good ſecurity*) *where they are at this preſent in miſery, and theſe Dogs walk up and down the City where they pleaſe, and they have written a thouſand lyes to* Tituan, *to Trapan us out of our money by their malicious inventions, contrary to all right.*

Upon that the two Merchants ſpoke to the five Turks in their own language, and after their diſcourſe was ended, they ſaid to *Saldens*, *Forbear beating theſe Slaves, and we will put in ſecurity here that your Companions ſhall come out of the* Maſmora, *and be brought hither with the firſt* Cafila. *We will write to morrow for their delivery out of the* Maſmora. *Saldens* ſeem'd to be ſatisfy'd with what was propos'd, yet would fain have given them a beating. But upon the intreaties of ſome Captain's of the Garriſon, he was perſwaded to go along with the two Merchants to the Governor, who then was the Marqueſſe of *Miranda*, and *Saldens* and the two Turkes alledged

their

their reasons. After he had heard both parties, and brought them to an agreement, he write a Letter to this effect to the Governor of *Tituan*. "Send me "along with the first *Casila* two Christians, named "*John Baptist Caloën*, and *Emanuel d' Aranda*, and "I promise you upon the word and faith of a Chri-"stian and Knight, that assoon as these Christians "shall come to the gate of *Ceuta*, I will set at liber-"ty the five Turks, named *Mustapha Ingles*, *Hibraim* "*Arrais*, *Alli Tagarino*, *Rhodes Mustapha*, and "*Mustapha Oiga*.

There liv'd at *Ceuta* a Jew, a man of great reputation for his wealth, who undertook to accommodate (or rather over-reach both sides) the difference between the Fathers before-mentioned and the Governor of *Tituan*, whether he was to go the next day. The Marquesse's Letter was given to him, with order to deliver it to the Governor of *Tituan* himself, which he did the next day. In the evening, we were let out of the *Masmora*, with permission to walk within and without the City, as we pleas'd our selves. We went immediately to our Chamber in the Jews Quarter, which had been kept during our absence by the Turk who had the over-sight of us. What happen'd in the *Masmora*, during the time of our being confin'd there may be seen in the VII. and XIII. of the ensuing Relations.

We walk'd up and down with the *Turk* who kept us, in expectation of the *Casila* from *Ceuta*, having bought us each a white Cloak, such as in the Language of the Country are called *Albornos*, and a red Cap, garments befitting *Christians* who had newly recover'd their Liberty. Most of the *Christian* Slaves

gave

gave us Letters to be ſent to their Friends and Relations. The *Jew* who mediated between the Fathers for the Redemption of Captives, and the Governour of *Tituan* having compos'd the difference, (or to ſay better over-reach both) was to return the next day, which was the 23 of *March*, 1642. We took two hackney Horſes of a *Moor* who was to go with the ſame *Caſila* to *Ceuta*: And got a couple of Pullets made ready, and a large bottle of Wine, to refreſh our ſelves by the way.

We left *Tituan*, accompani'd by the Knight *Philip de Cherf*, and ſome other *Chriſtian* Slaves our friends to a place within a quarter of a league to the City, where all who went along with the *Caſila* were to meet. We took leave of ſuch as came along with us, who were much dejected that they were ſtill to continue in that miſerable ſtate of Slavery. We got that evening about two Leagues, all along a Champion Country, which from that place to *Ceuta* is neither cultivated nor inhabited, but abſolutely deſert, though the ſoil be fertile enough. We alighted in the open fields, and having unloaden the Mules, three or four Turks with their Cutlaſſes cut down good ſtore of Wood, and made a fire. For the nights in that Country, as well as in *Spain* are very cold in *March*. All ſetled themſelves about the fire, and eat what they brought with them. We intreated ſome of the chiefeſt Turks to participate of our proviſions, but they would have excus'd themſelves, ſaying that the Pullets had been kill'd by ſome Chriſtian, and that therefore they could not eat thereof. I was fain to ſwear that a Turk had kill'd them; which was true, for we had brought the Pullets purpoſely

to treat them by the way. Had they been Pyrates of *Algiers*, they would not have been so scrupulous. Having supp'd well, we lay down by the fire to sleep.

The next day an hour before Sun-rising we took our way towards *Ceuta*, and from the place where we had quarter'd the night before to *Ceuta*, we met not with any person, nor any sign that men had ever inhabited that way, save onely the ruines of a house. In our way, a Turk, who was on Horse-back, having a fire-lock kill'd a wild Boar; but in regard the Turks are not permitted to eat thereof, M. *Caloën* promis'd them two Patacoons if they would bring him to the City for us; which they did, cutting it him into quarters, and putting them on the Mules. When the *Cafila* comes within a league of *Ceuta*, it must take a certain way that it may be discover'd by the Sentinels of the City; and the very coming that way signifies friends. When we were got within two Musket-shots of the City, a Moor said to M. *Caloën* and me, *Christians, stay here, I have order to keep you here, till the five Turks are come hither also.* There was no reply to be made; I gave my Prayer-Book to a Jew, who was going to the City, to serve for a signal to *Saldens*, that he might know we were there, expecting admission into the City. This was about nine in the morning, and we continu'd there till three in the afternoon, there being no person with us but the Moor who guarded us, devoutly expecting the five Turks. We could not imagine what might be the reason of their stay. But between three and four we saw the gate opened, and the Draw-bridge let down; and there came out some

thirty

thirty Horſe-men arm'd with Lances and Bucklers of Leather, which in *Spaniſh* are called *Adargas*, and one of the party better mounted than the reſt, rode a good way into the Country, as it were to make a diſcovery. Then he put up his Bonnet on the top of the Lance, as a ſignal that there were no Ambuſcadoes. Thoſe of the party having ſeen that ſignal divided themſelves into divers leſſer parties, and planted themſelves upon ſome of the avenues. The Leader of that Party wiſh'd us happineſs with our Liberty, and told us, that our Companion was talking with the Governor concerning our entrance into the City. While I was ſpeaking with the Captain, I ſaw coming out of the City a Company of Foot, about one hundred and fifty men in number, which Company drew up into a little Batallion, between the Horſe and the City. After that I ſaw coming out about a hundred Slaves, Turks, and Moors, every one loaden with two heavy Iron Chains, with a great Pot on his Back, and they came between the Body of Foot and the City to fetch Spring-water in their Pots. And this was done twice or thrice a week with the ſame vigilance, as well out of a fear of being ſurpris'd by the Barbarians, as of looſing their Slaves.

Having obſerv'd all that paſs'd, we wondred much that *Saldens* ſtaid ſo long. The reaſon was, that the Governor of *Ceuta* by his letter before-mentioned had promis'd the Governour of *Tituan*, to ſet the five Turks at liberty as ſoon as we were come to the Gates of *Ceuta*, which he durſt not do at that time, in regard it was publickly known at *Ceuta*, that a Ship was expected there from *Tangiers*. And if thoſe five Turks

had then been permitted to go for *Tituan*, no doubt they would have given notice of it to the Pyrats of that City, and ſo the Ship might run the hazard of being taken. On the other ſide, we were in great hazard and danger, either to be forc'd to return to *Tituan*, or remain without the City to be a prey to the Barbarians, who many times come within reach of the Canon of the City. But our Companion *Saldens* manag'd the buſineſs ſo well with the aſſiſtance of *Dom Martin de Pegnaloſa*, that the Governor having ſent for the five Turks, ſaid to them. *'Tis true, I have engag'd my word to the Governor of* Tituan, *that I would ſet you five at liberty aſſoon as the two Chriſtians ſhould come to the gates of this City; and now that they are come, I neither can nor dare ſet you at liberty according to my promiſe, becauſe you know there is expected here a Ship richly loaden from* Tangiers. *But to ſhew you that I am a perſon tender of my word, the two Chriſtians ſhall return back again to* Tituan, *or they ſhall remain without the City, till the ſaid Ship be come in. But if you are content that the two Chriſtians ſhall come into the City, I promiſe you upon the word of a Knight, that aſſoon as this Ship ſhall come in, I will permit you to depart, and in the mean time I declare you from this preſent free.*

The Turkes accepted of this condition, confiding in the promiſes of the Governor, yet thought they fit to draw up a little writing of it. Whereupon about four in the afternoon *Saldens* ſent us word that he would come and meet us, but that he was firſt to ſpeak to the Governor. About half an hour after he came, accompany'd by *Dom Martin de Pegnaloſa*, who kindly aſſiſted him in all his affairs. It is impoſ-

ſible

ſible to expreſs the joy and ſatisfaction of this meeting with our Companion after whom we had languiſh'd ſo long. After mutual embraces, all preſent wiſh'd us happineſs with our liberty. We made our entrance together into *Centa*, more content then the *Roman* Emperors when they return'd in triumph to the City of *Rome*. We went to kiſs the Governor's hand, preſenting him with the head of the wild Boar which had been kill'd by the way; and as we came out of his Palace, the five Turks came to welcome us: They went along with us to our Inn, where we treated them, and we mutually related to each other our paſt adventures. Then was it that there paſs'd among us three, the greateſt ſatisfaction and enjoyments, that ever we had, or ever ſhall have in our lives.

But, as I ſaid ſeveral times before, an exceſſive mirth will ſoon meet with ſome check or other; our Companion *Saldens* began to relate unto us, how that one of the five Turks being in priſon at *Bruges* had embrac'd the *Chriſtian* Religion. We fell into a conſultation what we ſhould do upon that conjuncture. For if we diſcover'd that he was become a *Chriſtian*, the Governor could not permit him to depart. And whereas he had engag'd his word to the Governor of *Tituan*, that he would ſet them all at liberty, no doubt he would have ſent us back thither. For he was a perſon underſtood himſelf very well, as to what he was oblig'd to, when he had paſs'd his word to a *Mahometane* Governor; and he laugh'd at thoſe, who taught, that a man is not oblig'd to keep his word with people of another Religion or Sect. To ſuffer him to go, knowing he was a Chriſtian, went againſt our Conſcience. We adviſ'd with an old

Cavalier, who was better acquainted with the disposition of the Turks, then he, who, out of zeal without prudence, had converted that Turk. His advice was, that *Saldens* should speak alone to the Turk, and that his discourse should be to this purpose. *Alli* (so was his Name) *you know that you embrac'd the Christian Religion in* Flanders, *what is now your intention?* In case he reply, *I am a Christian, and I will continue in the Christian Apostolick and Roman Faith*: Then *Saldens* shall say to him, *Go to the Governor, and tell him that you are a Christian, and that you will stay here; and go and say the same thing to your four Companions.* Then the Governor, in the presence of his Companions, will ask him, whether he will return into his Country. If he answers, that he will not, and if he say that he is a Christian, he shall stay, and the Governor shall be discharg'd. *Saldens* put this advice in execution, but *Alli* made answer that he would return into his Country. Whereupon we engag'd our selves no further in the business.

March 24. 1642. Was the day of our absolute liberty, whereupon one of my friends made these two Chronograms, whereof one shews the day of my being taken by the *Turks*, the other that of my Redemption.

Chroni-

Chronicum Captivitatis.

MensIs aVgVſtI DIe XXII.
CaptVs.

Chronicum Redemptionis.

MartII XXIIII. reDVCtVs
fVIt.

The day after our arrival we went all three to the great Church at *Ceuta*, to do our devotions. This Church is called, *Our Lady's Church of Africk*, and it is the Metropolitane Church. We kiſs'd the Biſhop's hand, who was a devout old Man, and all his train conſiſted of one *Negro*-Slave. He ask'd us whether we were *Chriſtians* (he meant *Catholicks*) We anſwer'd that we were *Roman Catholicks*, and ſubjects of his Majeſty of *Spain*. Upon this anſwer the good Biſhop gave us his benediction. We ſtaid at *Ceuta* eight days, intending to go to *Gibraltar* with a Brigantine well arm'd; for that paſſage is very dangerous. This Brigantine had fifteen banks, and on every bank two Souldiers to Row, who had their Arms lying ready by them. In four hours, we paſs'd from *Africk* to *Europe*, not without great fear of being once more taken by the Turks, for I knew thoſe Souldiers were as good Sea-men, as the *Engliſh*

Master, when we were taken, shew'd himself a valiant Souldier.

We came to *Gibraltar*, and stay'd there three days, and went to do our devotions at a Chappel a quarter of a league without the City, and directly where the distance is least between *Africk* and *Europe*, called *Our Lady's Chappel of Europe*, a place much frequented by all those who have friends and Relations in Slavery. We went from *Gibraltar* on Horse-back for *Cadiz*, which is two days journey. M. *Caloën* and I were in our white cloaks and red caps; whence it came that in our way, and at all the Villages where we alighted, all those who had any friends in Slavery came to see us, to know whether we had any Letters or news from them. Being at *Cadiz*, we got us cloaths made us after the Christian mode, and thence we went to *Madrid*, where we staid two months all three together.

Some days after, *Saldens* went away with his old Master, the Marquess of *Solera*, for the Army of *Catalonia*, and M. *Caloën* and I came to St. *Sebastian*'s in *Biscay*, and travell'd without any Pass through all *France*, trusting to an Attestation we had from the Fathers employ'd about the Redemption of Captives, certifying that we came out of Slavery. But where we had no occasion to shew the Attestation, we pretended to be *Hollanders*. Being come to *Paris*, we were inform'd that at *Dieppe*, as also at *Callice*, the Governors very strictly examin'd Strangers, especially such as would cross over into *England*. To avoid this examination we took Shipping at *Roven* in a *Hamburgher*, bound for *Scotland*. Being at Sea, we told the Master that we would gladly see *England*, and that

that if he would ſet us aſhoar neer *Dover*, we would give the Boats-crue ſomewhat to drink. VVe were accordingly landed within half a league of *Dover*, whither we went afoot. And the next day we paſs'd over with the Packet-boat to *Dunkirk*.

Thus, after divers traverſes of fortune and ſtrange adventures, I came to *Dunkirk*, reflecting on the hardſhip, the dangers, the vain hopes, the happineſſes, the misfortunes, and a thouſand other accidents which I had run through, during the time of my unhappy travels, wherein I was much troubled in body, but much more afflicted in mind. I leave it to the Reader, to imagine what ſatisfaction it was to me, to ſee the Steeples and other Structures of my dear Country, where I had wiſh'd my ſelf a thouſand and a thouſand times, repreſenting to my ſelf the delightful interview of my dear friends, and particularly my indulgent Mother, from whom, my Brothers and Siſters, for important reaſons, had till that time conceal'd my Captivity, and other misfortunes, perſwading her ſometimes that I was ſick, ſometimes that other accidents, yet ſuch as were probable, had happened to me. Amidſt theſe reflections, on the 20. day of *Auguſt* 1642. I came to the City of *Bruges*, rendring moſt humble thanks to God, who had conducted me, through ſo many dangers by Sea and Land, to the gates of the City where I drew my firſt breath, and gave me the time and convenience to praiſe his glorious Mother the Virgin *Mary*, whom all Chriſtians ought to invocate as the *Comforter of the afflicted*. But for my part, I ſhall, for many reaſons, acknowledge all the days of my life, that I am particularly oblig'd to honor her, to ſerve her, and to render

render her all possible thanks, as a Christian ought to do to the common Mother of all Christians. And in the next place, according to the commandment of God, to honour my natural Mother, whom I found in health with my Brothers and Sisters. The content and joy we had at our meeting, I omit as being beyond expression. But what I have said elsewhere, to wit, that mourning and sorrow are the neer attendants of joy and satisfaction, may be further seen here also; for some few days after my return, my Brother-in-law, and dear Mother ended their days, to whom I wish eternal rest; laying aside my Pen, to acknowledge the pains the Reader hath taken in perusing my Adventures.

A SHORT ACCOUNT Of the ANTIQUITY Of the City of ALGIERS.

THE City of *Algiers* is ſcituated in a Province of *Africk*, anciently called *Mauritania Cæſarienſis*, on the ſide of the *Mediterranean* Sea. Its elevation is at 37. degrees. It is not known who were the Founders of this City, for what is conjecturable ſeems fabulous. But what's moſt certain, is, that *Strabo*, a creditable Author, ſpeaking of *Mauritania Cæſarienſis*, ſays, that on the *Mediterranean*, there was a City called *Jol*, which was rebuilt by *Juba*, the Father of *Ptolomy*, who

who chang'd the name of *Jol* into *Jol-Cæsaria*; affirming further, that the said City had a little Island before the Port, at the 37. degree of Elevation. Whence it may be inferr'd, that he speaks of *Algiers*; inasmuch as there is no City on the Coast of *Africk* at the 37. degree, which hath a little Island before the Port, but this.

It is to be observ'd, that we speak here of young *Juba*, Son of King *Juba* the first of that name, and Nephew or Grand-child to that great *Boncho* King of *Mauritania*. This *Juba*, of whom I speak, was taken in the Battel, wherein the forces of *Pompey*, being retreated out of *Africk*, were defeated by the *Cæsarian* Party. And this young *Juba* was carried to *Rome*, fasten'd to the Emperor's triumphal Chariot, according to the custom of the *Romans*. Being a young man, he was brought up at *Rome*, and prov'd so successful in his Studies, that the Emperor *Augustus* not onely gave him his liberty, but also married him to a daughter of *Mark Anthony*'s and *Cleopatra*, named *Silene*, Queen of *Egypt*, as *Suetonius* affirms, *lib.* 1. and for dowry gave him his Father's Kingdom, to wit, all *Mauritania*, which at that time, comprehended the Kingdoms of *Morocco*, *Trudante*, *Fez*, *Tremesen*, *Oran*, *Tunis*, *Algiers*, *Bugy*, as far as *Bona*, which is a vast space of a very fertile and rich ground. Thence is it that *Plutarch* saies, that *Juba* had a fortunate Slavery; and as *Suetonius* affirmes, *lib.* 2. *Juba* in acknowledgement of the kindness he had receiv'd, and to continue in the Emperor's favour, gave that City the name of *Jol-Cæsaria*.

Whence it may easily be conjectur'd, that this City was

was in that time a place of great account, since *Juba* made choice of it among all those of his Kingdome, to eternise the name of that glorious Prince *Augustus Cæsar*, since he Re-built it, and kept his Court there, as *Pliny* affirms, lib. 5. ch. 2. After *Juba's* Death, *Ptolomey*, his Son, succeeded him in his Father's Kingdome: But the Emperour *Caligula* caus'd him to be Kill'd, and by that means, became Master of all those Kingdoms, dividing them into two Provinces, calling the one *Mauritania Tingitensis*, from the name of the City *Tingis*, now called *Tangiers*, according to *Suetonius*, lib. 2. making that City the Metropolis of *Mauritania Tingitensis*; and calling the other part *Mauritania Cæsariana*, taking that name from *Jol-Cæsaria*, inasmuch as that City was the Metropolis of that great Province. In that met the Assembly which the *Romans* called *Conventus Provinciarum*, and the *Roman* Governours kept their Residence there. The Emperour *Claudius*, who succeeded *Caligula* inrich'd that City with *Roman* Colonies, with the same freedome and priviledges as the Citizens of *Rome* then had.

In the year of our Lord 427. *Guntario* and *Genserico* Kings of the *Vandalls* and *Alans*, having subdu'd *Spain*, pass'd into *Africk*, destroy'd and sack'd the two *Mauritania's*, especially the two Metropolitan Cities. And in the year 697. the *Alarbes*, or *Arabians*, destroy'd in a manner all *Africk*; but notwithstanding that second Destruction, that City was still Inhabited, and that by reason of its excellent Scituation. For the Sea strikes against the Walls of it, and a little Island, distant from the City about a Bow-shot, serves for a Port to it. The Fortifications

in

in that time were very good, and the Soil very fertil, by reaſon of a great many Springs which water the Gardens. Whence it came, that this City never wanted Citizens. The change of the name of *Jol. Cæſaria* was caus'd by the *Alarbes*, who conquer'd *Africk*; for they call'd it, as indeed they do at preſent, *Algezir*, which ſignifies an *Iſland*, inaſmuch as there is a little Iſland before the City, as if they meant by *Algezir*, the City of the Iſland. But in regard Foreiners cannot well pronounce the word *Algezir*, the *Italians* and *Spaniards* call it *Argil*, the *French Alger*, and the *Engliſh* commonly *Algiers*.

When the *Alarbes* were abſolute Maſters of *Africk*, and had made a diviſion of all the Provinces, *Mauritania Cæſarienſis* fell to the King of *Tremeſen*, to whom thoſe of *Algiers* paid tribute a long time, till one *Albuferiz* a very powerful King of *Tunis* became Maſter of the City of *Bugy*, forcing even the King of *Tremeſen* to be his Tributary. The King of *Bugy* dying, divided his Territories among his three Children, and gave the youngeſt whoſe name was *Habdulhaziz*, the City of *Bugy*, making it as it were the Metropolis of that new Kingdom. This King *Habdulhaziz* engag'd himſelf in a War againſt the King of *Tremeſen*; thoſe of *Algiers* finding themſelves incommodated by the War, and conſidering that the King of *Tremeſen* (to whom they paid a great Tribute) had no care of them, nor Forces ſufficient to defend them, were oblig'd to pay Tribute to the King of *Bugy*, and ſo they declar'd themſelves enemies to the King of *Tremeſen*. This ſubjection laſted till the Count *Pedro Navarro* in the year

year of our Lord 1509. got for the King of *Spain* the Cities of *Oran* and *Bugy*. Thoſe of *Algiers* fearing the ſame ſucceſs as *Oran* and *Bugy*, thought it their beſt courſe to put themſelves under the protection of the great Prince of the *Alarbes*, named *Selim Eutemi*, who had always Liv'd in the Campagnes about *Algiers*. This *Selim* came and made his reſidence in the City of *Algiers* to defend it; which he did for ſome years, till the *Turks*, by Tyranny, became Maſters of *Algiers*, as ſhall be ſeen in the ſubſequent diſcourſe.

How the City of Algiers *came under the power of the* Turks.

THe ordinary exerciſe of the Citizens of *Algiers*, in that time, was to play the Pyrats with their Barks with Oars; and this exerciſe increas'd daily. In the year 1592. in which King *Ferdinand* got the City of *Granada*, great numbers of *Moors* paſs'd as well from *Granada*, as from *Valentia* and *Arragon*, into *Africk*, who had been brought up in *Spain*; So that knowing the ways, the Language, and being vers'd in the buſineſs of War, all their work was, by perpetual Incurſions, to infeſt the Coaſts of *Spain*, *Majorca*, *Minorca*, *Ivica*, and the other Iſlands.

The City of *Oran* being reduc'd in the year 1509. as we ſaid before, King *Ferdinand* ſent a powerful Fleet to deſtroy the City of *Algiers*, with all Pyrats belonging to it, and to clear the Sea of that barbarous Nation. Thoſe of *Algiers* ſeeing that Naval force

force ready to fall upon them, submitted to the King of *Spain*, obliging themselves to pay him an annual Tribute: And whereas the main design was to destroy the Pyrats, the *Spaniards* made a Fort within the City, kept by a Captain and two hundred Souldiers. This place was always well furnish'd with Ammunitions, and Provisions, and kept both Pyrats and Citizens in awe. As long as that great Monarch liv'd, those of *Algiers* paid their Tribute, and patiently endur'd the inconvenience of that Fort, not presuming so much as to Mutter, till the Death of that King, which happen'd in the year 1516.

Upon his Death, they resolv'd to rid their hands of their Neighbours the *Christians*, as also of the Fort, that they might pay no more Tribute to the *Spaniards*. In order to the execution of their design, they sent to *Aruch Barberossa*, who was then at *Higir*, a place seated on the side of the *Mediterranean* Sea, distant from *Algiers*, East-ward, an hundred and eighty *Italian* miles, intreating him, as a valiant Souldier (for he was famous at that time for his Victories) to make all the haste he could to *Algiers*, with his *Turks* and Galleys, to deliver them out of the hands of the *Christians*, who much incommodated them by that Fort, promising to recompence him nobly for his pains. *Barberossa* having receiv'd this Embassy, was very glad of it, looking on it as a fit opportunity to make himself Lord of *Algiers*, and by degrees reduce under his power great Territories in *Barbary*. He pretended to be much troubled that the *Christians* lay so heavy on those of *Algiers*, and made answer, that he wish'd nothing so much, as that he were able to deliver them out of that misery, and that within a

short

short time he would come and relieve them. The Ambassadors glad of that promise return'd to *Algiers*.

In the interim *Barberossa* looses no time. He sends away eighteen Gallies, full of Turks, Ammunition and Artillery, and himself with his Turkish and Moorish forces comes by Land. *Selim Eutemi* Lord of *Algiers*, and the chiefest Citizens were glad to see the ready assistance which *Barberossa* gave them; they went and met him a days journey short of the City, imagining he was coming streight to *Algiers*. But *Barberossa* excus'd himself, saying, that some affairs of great importance oblig'd him to go first to *Sargil*, sixty *Italian* miles from *Algiers*, on the Sea-side, Westward, promising to return in a short time, and to do what they desir'd, if not more. Accordingly he went with his forces by Land towards *Sargil*, giving order to his Gallies, which were already at *Algiers*, to go immediately towards *Sargil*, where was *Car-azan*, one of his Captains, who had commanded some Picaroons of his own Squadron.

But this *Car-azan*, thinking it more advantageous and more honorable to command then to be commanded, had debauch'd some of *Barberossa*'s Ships, and was got to *Sargil*, inriching himself by his courses on the Coast of *Spain*, by the assistance of the Moors, who liv'd there, most Natives of *Granada* and *Valentia*, who retir'd thither when *Dom Ferdinand* conquer'd *Granada* in the year 1492. *Car-azan* astonish'd to find *Barberossa* so neer, thought best to go and wait on him, and to restore him the Ships and Turkish souldiers he had debauch'd from him,

presuming *Barberossa* would think it sufficient satisfaction. But *Barberossa* not admitting any excuses, caus'd *Caracazan's* head to be struck off in his presence, took all his Ships, Slaves and Goods as a booty, and the Turkish Soldiers were listed among his own forces. This done, he forc'd the people to proclaim him their King and Master; and leaving a Garrison of his most trusty Soldiers in the place, he return'd with his forces towards *Algiers*, and his Fleet did the like. Being come thither, all welcomed him, especially *Selim Eutemi*, who lodg'd him in his own Palace, doing him all the honor, and entertaining him after the best manner he could.

This crafty Pyrat desirous to perswade them that he had no other design in coming thither then to deliver them out of their subjection to the Christians, the next day after his arrival, drew a Trench, and rais'd a Battery against the Fort of the Christians in the Island. The Battery being rais'd, ere ever a Gun was discharg'd, he sent a Turk to the Captain who commanded the Fort to tell him, that if he would deliver it up, he should have Shipping to carry him and his Soldiers over into *Spain*, and in case they refus'd, they should be all cut to pieces. The Captain's answer to this summons was, that the proffer of Ships and menaces of death signify'd nothing to him, those overtures being to be made onely to Cowards. *Barberossa* upon this answer, order'd that they should shoot continually, though the Island was not above three hundred paces distant from the City; yet was there no great hurt done, in regard he had onely some small Field-pieces.

Having

Having play'd on the Fort twenty days and nights without intermission, to little purpose, the Citizens of *Algiers* began to mutiny, and to complain openly, that they had brought into the City so many Turks, who committed insupportable violences, and insolently threatned the Citizens. The Prince *Selim Eutemi* was troubled to see himself so slighted by *Barberossa*, as well in his own Palace as publickly, and *Barberossa*'s thoughts were wholly taken up, how he should become absolute Master of that City, and the Territories belonging to it. At last, he resolv'd (notwithstanding the kind treatment he receiv'd) to kill his Entertainer *Selim Eutemi* with his own hands, and by force of arms to get himself proclaim'd King by his Soldiers, and in fine to make the Citizens of *Algiers* to acknowledge him for such.

To compass this design without any popular tumult, one day about noon, as *Selim Eutemi* was going into the Bath of his Palace, to wash, before the saying of the *Sala*, or mid-day prayer (as the Turks and Moors, according to the *Alcoran*, are wont to do) *Barberossa*, who was lodg'd in the same Palace, entred secretly into the Bath, attended by some of his people; and finding the Prince alone, naked, and without any Arms, he strangled him, and retiring secretly out of the Bath, left the body on the place. A quarter of an hour after, returning publickly to the Bath, and seeming astonish'd to see the Corps of his Entertainer, he call'd his Servants, and told them their Master had dy'd in a Swound. This was immediately divulg'd; but the Citizens having already had some experience of the cruel disposition of *Barbe-*

roſſa, imagining him to be the Author of their Lord's death, went every one to his own houſe, fearing ſome tumult or maſſacre. On the other ſide, the Turks having already had notice of what had paſs'd, appear'd armed in the Streets, and with the aſſiſtance of ſome Moors conducted *Barberoſſa* on Horſe-back through the principal Streets of the City, and proclaim'd him King of *Algiers*, without any oppoſition.

Selim Eutemi's Son, fearing *Barberoſſa*'s tyranny, aſſiſted by his Menial Servants, retir'd to *Oran*, where he was receiv'd by the *Chriſtians*. The Tyrant being thus proclaim'd King by his Soldiers, ſummon'd the wealthieſt Citizens to appear before him, and promis'd them great priviledges, if they would acknowledge him abſolute King. Which they did, rather forc'd thereto, then otherwiſe. He immediately began to Coin mony, to fortifie the *Alcazar* (one of the Fortreſſe's of the City) where he put good ſtore of Artillery, and Garrizon'd it with a conſiderable number of Turks. Some days after, the Turks, finding themſelves abſolute Maſters of *Algiers*, began to ill-intreat the Citizens, at firſt by injurious ſpeeches, and afterwards by publick plundering, ſo that now they clearly perceiv'd it had been much better to be tributaries to the Chriſtians then ſubjects to the Turks. The Government of the new King was ſo heavy, that the Citizens began ſecretly to entertain a correſpondence with the Governor of the Iſland-Fort, declaring that their intention was to maſſacre all the Turks, and to renew the payment of their tribute to the King of *Spain*. The Captain promis'd them aſſiſtance. On the other ſide, the

Moors

Moors of the Country of the deceas'd Prince *Selim Eutemi* promis'd also assistance to the *Algerians*, as well out of a desire to be reveng'd for the death of their Lord, as to exempt themselves from the great tribute which that new Tyrant *Barberossa* forc'd them to pay.

The disorders of this Pyrate caus'd a confederacy between the *Algerians*, the Moors of *Mutiia* (the Country of *Selim*) and the *Christians* of the Fort. The design was laid, to wit, that a great number of those Moors should, on a day appointed, come into the City, with armes hid under their garments, under pretence of buying some Commodities, and that they should fire twenty two Galliots which lay aground on both sides of the City. And when the Turks went out to quench the fire, the Citizens should shut to the Gates of the City, and then the Christians of the Fort, should come in little Boats to the City, to assist the Citizens. But the design was discover'd by the great vigilance of *Barberossa*, who craftily dissembled what he knew of it. And thereupon, he doubled his Guards, as well in the Galliots as at the City-gates, so that the Moors were so far from firing the Galliots, that they had not the confidence to come neer them.

On a certain day of their *Juma*, (that is the Fryday, which is as it were the Sunday of the Turks) this new King came as he was wont to the great Moskey to say the *Sala*; and some of the wealthiest *Algerians* being also come in, the doors were shut of a sudden upon them, and a great number of *Turks* stood about the Mosquey, so that the *Algerians* were besieg'd, and made prisoners. Then *Barberossa* be-

gan to discover what he knew of their design, and commanded them to be bound hand and foot. That done, he caus'd the heads of twenty Citizens to be immediately chopp'd off, as those whom he conceiv'd most guilty, and order'd the bodies and heads to be cast into the Streets, where after they had remain'd a certain time for a spectacle, they were buried in a dung-hill. All this happen'd in the year 1517. And from that time to this present, the *Algerians* have suffer'd the Government of the *Turks*, either by force or fair means, without any contradiction, and consequently they are subject to the *Turks*.

In the same year 1517. *Selim Eutemi*'s Son, (who, as was said, retir'd to *Oran*) upon the intreaty of the Marquess of *Comares*, General of *Oran*, with the assistance of the Cardinal *Francisco Ximenes*, and all the Councels of *Spain*, obtain'd a Naval Army of ten thousand men, to drive *Barberossa* and the Turks out of *Algiers*. For the Councels of *Spain* thought it not rational that that Arch-Pyrat *Barberossa* should make *Algiers* a refuge for the Picaroons and Pyrats, who infested the neighbouring Kingdoms. This Army under the conduct of a Knight named *Dom Francisco de la Vexa*, and *Selim*'s Son, got neer the City of *Algiers*, but it met with a misfortune, as there did afterwards to the Emperor *Charles* V. in the year 1541. for a great Tempest surpriz'd them so, that some of the Ships fell foul one upon another, and the rest run a-ground. So that the greatest part of that Army was swallow'd in the Sea, and the Souldiers drown'd. Those who had escap'd the dangers at Sea, were either kill'd by the *Turks*, or made Slaves, and very few return'd into *Spain*.

This

This misfortune of the Christians much heighten'd the courage of *Barberossa*, and made him more dreadful then before; for by that disaster, the forces of *Salim Eutemi*'s Son, the right heir of the Kingdom of *Algiers* were lost, he out of all hope of restauration, and the *Christian* forces very much weakened. All these successes, on the other side, made *Barberossa* so proud, so insolent, and so insupportable, that the *Alarbes*, who liv'd in the flat Country, under the jurisdiction of that Kingdom, finding themselves so cruelly treated by the Government of the *Turk*, resolv'd to take for their Protector the King of *Tunis* (a Country distant from *Algiers*, about thirty miles Westward) and sent Ambassadors to treat with him about it. This King of *Tunis*, whose name was *Hamidalabde*, considering that *Barberossa* grew daily more and more powerful, and fearing that troublesome neighbour, promis'd the *Alarbes* assistance, conditionally they would engage in a joynt war against that Pyrate; and in case they might get him out of *Algiers*, that the Moors should bestow that Kingdom on him and his successors. This condition was accepted by the *Moors*.

King *Hamidalabde* got together ten thousand Horse, as well his own Subjects, as from his friends and Allyes, and march'd with that Army towards *Algiers*, in *June*, in the year 1517. The *Alarbes*, who liv'd under the jurisdiction of the Kingdom of *Algiers*, seeing that Army, openly declar'd themselves enemies to the Tyrant. Whereupon the Army increas'd daily in both Horse and Foot. *Barberossa* having intelligence of what pass'd between *Hamida-*

labde and the *Alarbes* prepar'd for War, not onely for the defensive, but also for the offensive. All his confidence was in the Valour of his *Turkish* Arquebusiers, which his enemies wanted. He left the Government of *Algiers* to his Brother *Cheredin*, with a small Garrison. And to secure the City, he took along with him twenty of the richest Citizens. He began his march towards his enemies with a thousand Arquebusiers, *Turks*, and five hundred *Moors* of *Granada* and *Valentia*.

Barberossa having march'd twelve leagues Westward met with the enemy's Army, and the first charge was very desperate. The *Turks* and *Moors* being well skill'd, with the excellent conduct of their chief Commander gave their enemies a defeat. The King of *Tunis* seeing the confusion, retreated faster then he came thither, and *Barberossa* pursu'd his victory, following him as far as *Tunis*, where the King durst not stay, for fear of being besieg'd. He went thence towards Mount *Atlas*, and *Barberossa* without any resistance took the City of *Tunis*, plundering all that unfortunate King had left in his Palace, and the Souldiers doing the like with the Citizens houses. *Barberossa* staid some days to refresh himself at *Tunis*, and within a short time after was proclaim'd King of *Tunis* by the Citizens that were left behind. The fame of this victory spread over all *Africk*; and it happening at that time that the *Moors* of the Kingdom of *Tremesen* (which is fifty leagues from *Tunis* Westward) had some difference with their King, they sent word to *Barberossa*, that if he would come thither with his *Turks*, they would make him Master of the City, and the whole Kingdom.

Barbe-

Barberoſſa having heard this propoſal, thought he ſhould not let ſlip ſo fair an opportunity. He writ a letter to his Brother at *Algiers*, to ſend him immediately by Sea ten little Guns, with all things requiſite for them; which his Brother did, ſending him five Galliots loaden with Artillery, Powder, and other Ammunition. *Barberoſſa* having receiv'd them, took a good quantity of proviſions, which he put upon Horſes, and began his march towards *Tremeſen*. Several Nations of *Moors*, through whoſe Countries he paſs'd ſubmitted to him, and ſome follow'd him, in hopes of good booty.

But *Aruch Barberoſſa* finding himſelf got ſo far into the Country was afraid the King of *Tunis*, who was driven out of his Kingdom, might return with ſome *Moors* to recover it, and prevent his retreat, or that the General of *Oran* might come out with his forces, and hinder his return. All this hindred not his marching into the Country, commanding his third Brother *Iſaac Beniioub* to keep the City of *Tunis*, with two hundred Muskeeters, *Turks*, and ſome Moors. He march'd four leagues beyond *Oran*, where he met with *Abuziien* King of *Tremeſen*, who knew nothing of the infidelity of his Subjects; but hearing of *Barberoſſa*'s advance, he thought it fitter to meet him in the field with his forces then to expect him, and ſuffer himſelf to be ſhut up in a City, as not being over-confident of the Citizens of *Tremeſen*. His Army conſiſted of ſix thouſand Horſe, and three thouſand Foot.

As ſoon as both Armies were in ſight, they were ſet in order for an engagement. The place was very fit, for it was in the ſpacious Campagne about *Aganel*.

The

The fight began very furiously on both sides; but *Barberossa* soon had the advantage, by reason of the great number he had of small Shot, and his small Guns; so that the King's best Troops were defeated, and himself forc'd to retreat to *Tremesen*, where the Citizens, his Subjects, took him Prisoner, and cut off his Head, before *Barberossa* got thither, to whom they sent the Head by their Deputies with the Keys of the City, promising him, as they had done before, submission. Two days after, he made his solemn entrance into *Tremesen*, confiscating the Goods of the deceas'd King, as well to pay his Souldiers, as to make some Fortifications about the City; for he conceiv'd his Neighbour-hood would not be well lik'd by those of *Oran*, and to secure himself, he immediately entred into a confederacy with *Muley-hamet*, King of *Fez*, promising him assistance against the King of *Morocco*, against whom *Muley-hamet* was in open War, conditionally that *Muley-hamet* would defend the Kingdom of *Tremesen* against their common enemies the *Christians*. *Barberossa*, to enjoy himself after his Victories, resided the remainder of the year 1517. at *Tremesen*, leaving for his Lieutenant at *Algiers* his second Brother *Cheredin*.

But it was the pleasure of Divine Justice, at length, to give a check to these great Successes, for *Barberossa*'s third Brother *Isaac Benijoub*, who commanded the new Conquests at *Tunis*, and other places, through his extraordinary Exactions and Tyrannies, become so odious to the *Moors* of the Country, that they revolted, and kill'd him with all his *Turks*, except forty, who, thinking to make an escape,

escape, were all cut to pieces. *Barberoſſa* was extremely troubled at the Death of his Brother, but deferr'd his revenge to a fitter opportunity. In *September* in the year 1517. came into *Spain*, King *Charls*, who afterwards was Emperour, with a powerful Naval Army. The Marqueſs of *Comares*, advertis'd of his Arrival, went in Perſon to wait on him, and give him an account of what had paſs'd in *Africk*. And the Pyrat *Barberoſſa* growing daily more and more dreadful, he advis'd his Majeſty to quench that ſpreading fire. And to animate his Majeſty the more, he carried along with him *Abuchenmen*, King of *Tremeſen*, who had taken refuge at *Oran*, and got of his Majeſty ten thouſand Souldiers, to engage againſt *Barberoſſa* and the *Turks*. Which the Pyrat hearing of, ſent for aſſiſtance to the King of *Fez*, according to their mutual confederacy. But ſeeing that the relief came not with the expedition he expected, and that the Marqueſs of *Comares* was already got to *Oran*, and marching with his Forces towards him, he thought it his beſt courſe, not depending on the relief from *Fez*, to come out of *Tremeſen* with fifteen hundred *Turks* and *Andaluſians*, *Arquebuſiers*, and five thouſand *Mooriſh* Horſe.

But conſidering that the ſaid number of fifteen hundred *Arquebuſiers* were not able to oppoſe ten thouſand *Chriſtians*, (for he had no great confidence of his *Mooriſh* Horſe) he reſolv'd to continue at *Tremeſen*, expecting from day to day the relief from the King of *Fez*. But when the Marqueſs was come in ſight of *Tremeſen*, *Barberoſſa* obſerv'd that the Citizens began to flinch from him; whereupon he took

took a third resolution, which was, to get away with his *Turks* in the night time, without giving any notice thereof to the Citizens, and to make all the haste he could towards *Algiers*.

This resolution was prosecuted; but, at the first halt he made, the Marquess having intelligence of it, so speedily pursu'd him with some Fire-locks, that he overtook him about eight Leagues from *Tremesen*, at the passage of a River named *Huexda*. *Barberossa* finding himself pursu'd so closely, and his *Turks* kill'd, made use of this Stratagem, to gain time to cross the River. He caus'd to be strew'd along the High-way great quantities of Money, Plate, and other things of great Value, thinking by that means to amuse the *Christians*, while he got over the River. But that valiant Marquess encourag'd his Souldiers with so many urgent reasons, that they slighted all those rich Baits, to take *Barberossa* alive, who, as I said, was at the River-side, ready to cross it, when the *Christians* furiously charg'd the retreating *Turks*. Which *Barberossa* perceiving, fac'd his Enemies, resolving to Dye generously in Fight. The fifteen hundred *Turks*, and *Barberossa* among them defended themselves like Lions; but in a short time they were all Kill'd, and *Barberossa* also.

Thus ended all the great designs of *Barberossa*, who first brought the *Turks* into *Barbary*, and taught them the way to get Wealth out of the Western parts of the World, laying the Foundations of what the *Turks* are to this Day possess'd of in *Barbary*. The Marquess of *Comares* satisfi'd with this Victory return'd to *Tremesen*, with the Head of the Tyrant on a Pike for a Trophey, and without any opposition of the

the people, put the King *Abuchen-men* in possession of his Kingdome. Fourteen days after this defeat, the King of *Fez Abdeda* came neer *Milta* with twenty thousand *Mooriſh* Horſe, to assiſt *Barberoſſa*. But hearing of the defeat of his Army, and his Death, fearing the like misfortune, he return'd the same way he came; and the Marquess leaving the King of *Tremeſen* re-eſtabliſh'd in his Kingdome, return'd to *Oran*.

Thus dy'd *Aruch Barberoſſa*, after he had continu'd fourteen years in *Barbary*, committing incredible out-rages on the *Chriſtians* by Sea, and doing the *Moors* of *Barbary* much greater miſchiefs by Land: For he was the firſt who reduc'd them into that condition, wherein they now are, of being Subjects, and as it were half Slaves to the *Turks*. The news of *Barberoſſa*'s death was soon carried to his younger Brother *Cheredin Barberoſſa*, who Govern'd at *Algiers*. It troubled him very much upon a double account, both out of a conſideration of the loſs of his Brother, and a fear that the victorious Marquess might come and beſiege him in the City of *Algiers*. Whereupon he was neer reſolving to leave the place, and to retire with twenty two Galliots towards the Levant. But some Pyrats advis'd him to expect a while, to see which way the victorious *Chriſtians* would take their march. And finding that the Marquess being return'd to *Oran*, sent his Men aboard in order to their Tranſportion into *Spain*, the *Turkiſh* Souldiers with the Pyrats choſe *Cheredin* for their King, and Captain-General of the Kingdome of *Algiers*. And indeed he was a Perſon deſerv'd to ſucceed his Brother.

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Being poſſeſs'd of that Kingdom, the firſt thing he did, was to ſend a Galley with ſome Letters to the Grand-Seignor, acquainting him with his Brother's death, and deſiring his protection and aſſiſtance againſt the *Chriſtians*, promiſing either to pay Tribute, or put the Kingdom into his hands, together withall he was poſſeſs'd of in *Barbary*. The Grand Seignor hearing this news, not onely return'd a favourable anſwer, but alſo ſent him an aſſiſtance of two thouſand *Turks*, accepting of the proffer he made him, that the City of *Algiers* with its Territories ſhould be put into his hands. All theſe tranſactions happen'd about the beginning of the year 1519.

The Reader may here ſee how and when the City of *Algiers* came into the hands of the *Turks*. I thought it not beſides my purpoſe to bring in this ſhort Hiſtory, to undeceive thoſe who imagin'd that *Aruch Barberoſſa* had made theſe acqueſts in *Barbary*, as a General of the Grand Seignor's. For what he did was upon his own account, without any other title then that of a Pyrat by Sea, and a Tyrant by Land.

In the year 1530. *Cheredin* finding himſelf incommodated by reaſon of the Fort which the Chriſtians kept in the Iſland before the Port, reſolv'd to beat it down with Cannon-ſhot, and afterwards to make a Port from the City to the Iſland, which very deſign *Aruch Barberoſſa* had in the year 1516. For by reaſon of that Fort, the Ships were oblig'd to ſecure themſelves on one ſide of the City neer the Gate called *Bubazon*, where they lay in great danger to be caſt away upon the leaſt tempeſt.

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Cheredin Barberoſſa began his enterpriſe upon the Fort, with this ſtratagem. Two young Lads, *Moors*, by his ſecret order, went and delivered themſelves to thoſe of the Fort, ſaying they would embrace the Chriſtian Religion. They were kindly entertain'd, and the Captain, who commanded the Fort, named *Martin de Vargas*, took them into the houſe, and caus'd them to be Catechiz'd, that they might receive the holy Sacrament of Baptiſm. On *Eaſter*-day, when the Governor and all his Souldiers were at Church, theſe two Youths went up to the top of a little Tower, whence they gave the ſignal to thoſe of the City by a Flagg; which being obſerv'd by a Servant-maid of the Governors, ſhe immediately went and acquainted her Maſter with the treachery, who came preſently out of the Church with all his Souldiers, and fearing the enemies, he put theſe two youths in priſon, and a while after caus'd them to be both hang'd up in an eminent place, whence thoſe of the City might ſee the ſpectacle.

Cheredin had ſoon notice of it, and was extreamly incens'd thereat, as if it had been done in deriſion of the Mahumetane Religion. He ſent a Boat to the Fort with a Renagado, named *Alcade Huali*, to tell the Governor that if he would deliver up the place, he and his people ſhould have good conditions, otherwiſe they were to expect no mercy. The Governor made anſwer, that he was aſtoniſh'd, that *Cheredin Barberoſſa*, a perſon ſo highly eſteem'd for his experience in military affairs, did not conſider that he had to do with *Spaniards*, who value their honour above all things, and laugh at the menaces of their enemies; That he was further to know, that he

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was of the House of *Vargas*; that he glory'd not so much in the Nobility, as his endeavors to imitate the Heroick vertues of his Ancestors, and that therefore he would expect the utmost attempts of *Cheredin Barberossa*, and do all he could to shew himself faithful to his God and his Prince.

Cheredin having receiv'd this answer, took some great Guns out of a *French* Galion, which chanc'd to lye before *Algiers*, and some other pieces which had been cast there some months before for that purpose. *May* 6. 1530. he rais'd a Battery, which plaid fifteen days and nights without any intermission, and the distance being but two hundred paces or thereabouts, the Muskettiers also shot continually; so that the sixteenth of *May*, the Walls were almost broken down, and a great number of the besieg'd kill'd or wounded. *Cheredin* took one thousand three hundred Musketteers and Archers, Turks, in fourteen Galliots, and being come to the Fort, they landed without any obstacle. For the Governor was wounded with fifty three of the Soldiers, and the rest extreamly tyr'd out, as may be easily conjectur'd, having been sixteen days in continual alarmes.

The Captain *Martin de Vargas* yeelded up the place on certain conditions, and after three months imprisonment, he was without any reason, bastinado'd to death, in the presence of *Cheredin*. Thus dy'd that valiant Captain, carrying along with him to heaven the crown of Martyrdom, and leaving to his Successors an example of valour and fidelity; which vertues are so deeply rooted in that illustrious family, that there are to this day in the Low-Countries, Knights, who are not onely heirs of that Noble House,

House, but also imitators of the Vertues of their Ancestors; and such as are look'd upon all over the world, as examples of Valour and Fidelity. After the massacre of this brave Captain, he employ'd the Christian Slaves to make a Moal from the City to the Fortress, which was finish'd in two years.

Of the Scituation, Strength, and Government of the City of Algiers.

THe scituation of this famous Den of Pyrates is on the ascent of a mountain, which rises by degrees from the Sea-side up into the Country, representing to those who sail by it the several stories of a Theatre, the variety of the Structures, whereof a man hath as it were a full sight, makes the prospect the more delightful. Insomuch that there is no house, but all the rest may be seen from it, which way soever a man turns his eye, when he is upon the Terraces, wherewith they are covered. They have also all of them this convenience, that they have a prospect into the Sea, as far as eye can see. It is in a manner square, and about three thousand paces in compass. The Walls are of Brick built after the antient way of fortification, with little square Towers. The Ditch about it is not above sixteen foot wide, and about the depth of a Pike, dry, full of filth, and ill kept, having no fortifications without. The whole City is commanded by the hills which encompass it; and the Inhabitants can make no advantage of the Walls, as to defence, in regard there is no Champion behind

them, but the want of room in the City hath forc'd them to build houſes on the Ramparts, which ſerves for one ſide of Walls. The ſtreets are very narrow, and are chain'd up in the night time, ſave onely the principal ſtreets, which runs croſs the City from the Port of *Babaloet*, between the Grand Moſquey and the Baſſa's Palace, to the Gate of *Babazon*, which is not ſhut up. There are many Moſqueys. The Baſſa's Palace is a publike ſtructure for thoſe who are advanc'd to that charge, well built after the modern way of Architecture. Since the year 1650. part of the Garriſon is lodg'd in five great publick houſes, built ſquare, with a ſpacious Court in the midſt, which may ſerve for an Armoury. They will contain each of them about ſix hundred Soldiers, each whereof hath a room to himſelf, not paying any thing for it. But ſome of the beſt accommodated take lodgings in other great houſes, well built, which they call *Fondūcas*, and belong to private perſons. The Caſtle called *Alcazabar*, is onely that part of the City which lies Southward, divided by a Wall, which begins at the Rampart on the Eaſt-ſide, and reaches to that on the Weſt. About three hundred paces from the City, there is, in the Sea, a little Iſland, which in the year 1530. was joyn'd to the City by a Moale, made for the ſafety of Ships and Gallies, which about the beginning of the year 1662. was carryed away by a Tempeſt with the loſs of many Veſſels and Gallies. There are alſo ſome inconſiderable Fortreſſes without the City, whereof the chiefeſt is that built by *Aſan Baſſa* in the year 1545. about one thouſand and ſeven hundred paces from the City, on a Hill, at the ſame place, where the Emperor *Charles* V. had

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ſet up his Tent in the year 1541. Neer that place is the ſource of the Spring which ſupplies the City with freſh water, which it does ſo plentifully, that they need no other beſides that and the rain water, which is preſerv'd in Ceſterns. It is convey'd by Arches and Pipes under ground, which fill the Reſervatories in divers places, as well in the upper as lower part of the City, even to the Gate at the water-ſide, where all the branches fall into one great Channel, which conveyes the reſt of the water into the Sea, and there the Gallies and other Veſſels take in their proviſions of water. At every Reſervatory or Conduit there is a Cock, with a diſh ſtanding by, for the convenience of thoſe who would drink. Thoſe who come to theſe Conduits for water, take it in their Turns, ſave onely the Jews, who are to give way to every Slave who comes after them, and to be ſerv'd laſt of all. The water which falls to the ground is receiv'd into holes neer thoſe Conduits, and is convey'd into Common-Shores under ground, which carry away the filth of the Privyes about the City, all which fall into theſe Shores, and meet together in one neer the three Gates of the Store-houſes, where all falls into the Sea. The hundred thouſand Souls which inhabit this City are divided into twelve thouſand Souldiers, *Turks*, belonging to the ordinary Garrizon, thirty or fourty thouſand Slaves, of all Nations, and the reſt Citizens of *Algiers*, *Moors*, *Moriſcoes*, and *Jews*, and ſome *Chriſtian*-Merchants. The chief Governour of all theſe is the *Baſſa*, who takes it not unkindly to be flatter'd with the title of *Sultan*. He acknowledges a kind of ſubjection to the Grand-Seignor, in words, but makes

little account of his orders, Pass-ports, or the Treaties he hath concluded with other Soveraign Princes, if he hath not agreed to them himself. The Soldiery is more dreadful to him then the Grand-Seignor. Accordingly his greatest work is to see them punctually pay'd at every new Moon, for if he delay it three hours after it is due, he is in danger of being Massacred, or at least imprison'd. This is done out of the Tributes, which the *Alarbes*, and some petty Princes, *Moors*, about *Algiers*, pay him, as also out of the contributions of the people, and his proportion of the Prizes. The Bassa is also to be careful that he take no more then his due, for fear of incensing the Soldiery, which prognosticates certain death to him, as it did in the year 1661. in the month of *September* to *Ramadan Bassa*, whose throat, with twenty eight persons of his Councel, were cut by the Soldiers, and their bodyes cast to the Dogs in the Streets, for having caus'd to be adjudg'd to himself a greater proportion of a prize of Wheat, then was due to him. The rest of the Councel being forc'd to the water-side, got into a Fisher-boat, and put off from land, to avoid the fury of the mutinous Soldiery, but they were taken by the *Maltese*. After this exploit, the soldiers took out of prison another *Bassa* whom they had imprison'd some years before, because they were not punctually paid, and re-advanc'd him to the Government, exhorting him to do righteous things, which yet he forgot within three days after, thinking of nothing so much as to be reveng'd of an *Aga*, who had prosecuted his former imprisonment; and to execute his design, he promis'd ten thousand Patacoons to two soldiers to

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kill his enemy; which they undertook, and went with that reſolution to the *Aga*'s, and deſir'd to ſpeak with him. The Chriſtian Slave, who ſpoke to them, judging by their countenances, and the Scimitars they had, contrary to the cuſtome of Soldiers, who wear onely long Skeenes, when they walk about the City, that they were engag'd upon ſome lewd attempt, made anſwer that his Patron was gone abroad, though he were not, and went preſently and gave his Maſter an account of all, who having diſcover'd the Baſſa's deſign, made his complaints to the Souldiers, who mutiny'd, ſeiz'd his perſon, and ſhut him up between four walls without any covering, where he had onely room enough to ſit down, with a hole to put him in ſome meat. The *Aga* thank'd the ſoldiers for the ſpeedy juſtice they had done, offering himſelf to be their Baſſa, with a promiſe to augment their pay by a Double a month, which they accepted. The neceſſity of this punctual payment obliges the Baſſa to endeavour the getting of mony above all things, by hook or by crook, by breach of Treaties, or a wrong interpretation thereof. This laſt reaſon was the cauſe that his Majeſty of *Great Brittain* in *Auguſt* 1661. ſent his Admiral the Earl of *Sandwich* with eighteen Men of War to lye before *Algiers*, to demand reparation, for that the Pyrates had taken out of the Veſſels of his Subjects ſome perſons who were not *Engliſh*, with their Merchandize, contrary to the peace made with *England*. The Admiral came before the City *Auguſt* 22. 1661. ſending aſhore his Lieutenant with Credential Letters, to make his complaints to the Baſſa and the *Duana*; but the Admiral had no other ſatis-

faction, then that he got the *English* Conſul out of the City, and batter'd ſome of the houſes with his great ſhot. This Baſſa does many time deceive his Confederates, and takes their Merchandiſe, forcing the Maſters of Ships, by Cudgelling, to confeſs that the goods belong to other Nations; or if he forbear that rigor, there is a ſtoppage ſet on the goods, and while they pretend to verifie the fact, all is ſold, and under ſome ill pretence, the prize is declared good. And to ſay truth, it is very hard for the Baſſa to obſerve peace with any Nation whatſoever, if he will be belov'd by his Souldiers, in as much as his proportion out of the prizes is the greateſt part of his Revenue; which it would not be, if he exactly obſerv'd peace with any other Nations, which would have all the Trading, were there a freedom of Navigation, and conſequently there would be but few prizes, and his Revenue ariſing from his proportion thereof, would come to little or nothing. The twelve thouſand ſoldiers, which make the ordinary Forces of the Baſſa, are moſt of them Renegadoes, diſſolute perſons, without Religion or Conſcience, fugitives out of Chriſtendom and Turkey for the enormity of their crimes. This place is a refuge to all ſuch perſons, nay, to ſuch as have offended the Grand Seignor himſelf, as it happen'd in the year 1640. upon my arrival at *Algiers*, when ſome ſhew'd me *Sigala*, Son of that famous *Admiral*, a Renegado of *Genua*, of the ſame name, who had taken refuge in this City to avoid being ſtrangled, as their cuſtome is, upon this ſcore, that in the year 1636. being commanded by the Grand Seignor to convey with a Squadron of Gallies, the Ships which brought home the year-

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ly tribute of *Egypt*, and other wealth, that had joyned with them, he had left his Gallies, and came ashoar to spend away his time among women, and in entertainments, insomuch that during his absence, the *Maltezes* had an opportunity, to carry away that Ship which had the Tribute and the precious commodities in it. And this it was that had forc'd *Sigala* to get away with his Galley to *Algiers*, where he liv'd by what he got by Piracy, till the death of *Sultan Amurat*, soon after which he obtain'd his pardon of *Sultan Hibraim*, his Brother and Successor. The soldiers observe the Bassa's orders, if they approve of them, and they oblige him to change them, if they like them not, and so they rather command the Bassa, then are commanded by him.

In the year 1642. a tributary King of *Algiers* refus'd to pay his Tribute, and came with an Army into the field, whereupon the Bassa *Isouf* being unwilling to go out against him, would have been excus'd upon his indisposition. But his excuse was not receiv'd, there was a necessity of his going, if he would preserve his life and charge; only the Soldiers were so kind as to permit him to go as far as he could in a Galley; but imagining the Bassa might take some occasion to leave them, they accompany'd him with another Galley better furnish'd with both Rowers and Soldiers, with order, to force the Bassa to land at the place appointed, which he quietly did.

There are Renegado's of all *Christian* Nations, and in my time, I found there above three thousand *French*. Heretofore, the Renegadoes could not serve for Soldiers among the *Turks* and Janizaries, and the *Turks* and Janizaries could not go upon the account of Piracy?

racy? But *Mahomet* Bassa, to prevent the jealousies and quarrels happening thereby, reconcil'd the Renegadoes with the *Turks*, allowing, in the year 1568. to both the priviledge of being Soldiers or Pyrates, without any difference. The *Moors*, the *Morisos*, the *Algerians*, the Sons of *Turks* born at *Algiers*, Renegado Jews, are not admitted into the Soldiery; but the Jews who would serve, eating Swins-flesh before they renounce, affirm, that by that means they are become Christians, and then they renounce with the same solemnities as are observ'd by the Christians.

The pay of the Souldiery is eight *Morisco Doubles* a month, every Double is worth twelve *Patars*, (that is somewhat better then twelve pence *Sterling*) according to the number of the years they have been in service, the pay is encreas'd, and they receive a Double, a month, more then they had before. In like manner, if there be a Son born to the Grand-Seignor by the Sultaness, a Double; if any Soldier hath kill'd his enemy in a Skirmish, or hand to hand, and hath brought away his head, a Double; if they have had any remarkable engagement against the rebellious *Alarbes*, the Bassa promises them an augmentation of a Double in the month; but all the monthly augmentations of Doubles are not to exceed the number of fourty.

The Batchelor-Soldiers have greater priviledges then those who are married; the latter have no daily allowance of bread, the former have four loaves. The pay is to be exact and punctual, as I said before. 'Tis not out of any fear of the Christians, that the Bassa maintains so great a number of Souldiers, but that

that he might be the more dreaded by those of *Algiers*, the *Alarbes*, and the petty Princes, who pay him tribute, against whom they are sent, if they come not soon enough to prevent them. The soldiers keep little or no guard within the City, but a Watch, which they call *Mesuart*, walks round about it with twenty five persons. At the Gates there are but two or three men. In the Summer, *Algiers* is in a manner distitute of a Garrison, for some of the soldiers are dispers'd to *Tremesen*, *Bugy*, *Sargel*, and other places under the jurisdiction of *Algiers*. They often change the Garrisons, and send that of one place to another. Another part of the soldiery is sent away by Bodies of five or six hundred, thirty or fourty leagues into the Country, to quarter on the *Alarbes*, and to receive the Tribute; and the greatest part is employ'd at Sea in the Galleys.

I observ'd in the Summer 1641. that the sixty five Pyrates Ships and the four Gallies, which were then at Sea, every one for what could be gotten, were most of them mann'd by soldiers of the Garrison. The remainder, who are neither employ'd at Sea, nor sent to the Posts before-mentioned, live at ease, and divert themselves at their Country-houses, two or three leagues out of the City. The Cirizens, and the originary Inhabitants of the Country are irreconcileable enemies of the Garrison.

There is but one Councel, called the *Duana*, which with the Bassa resolves all matters of State, and what relate to the administration of Justice. This Councel meets commonly thrice a week, in a Gallery of the Bassa's Palace. It consists of fourty persons. The Bassa sits, as Taylers do, cross-legg'd, on a Table about

bout two foot high, at a little distance from the Wall, cover'd with a shaggy-Carpet, and so long, that twelve of the chiefest may sit as the Bassa does, six on the right hand, and as many on the left; the rest of the Councel stand at both ends of the Table, cross the Gallery, making, with the Arch, a kind of circle. This Bassa hath commonly a Fan of Feathers in his hand; he pronounces sentence, and the plurality of voices carries it, but they have this particulary remarkable, that they begin to gather the voices, while some one is alledging new reasons for or against the business under deliberation. All causes, wherein the soldiers are concern'd are try'd before this Councel; but differences between Cirizens are determin'd before the *Caya*, who is as it were the Bassa's Lieutenant. Every man is to prosecute and plead his own cause in person, without the assistance, of any Advocate, Lawyer, or Attrurney. Great Robbe s, Murtherers, and other eminent Criminals are put to death, if they be Moors or Jews; but the souldiers are supported by their *Agas*, who ever find excuses to get them off, unless the offence be against another souldier. An accusation prov'd by two witnesses, is sufficient in order to condemnation. He who hath the worst in any cause, receives a certain number of blows with a cudgel, besides what he is oblig'd to do by the Sentence. If the accusation be found malicious, the Accuser is to suffer a punishment suitable to the crime impos'd. The sin of abhomination is not punish'd among them. As to the grimaces of their Religion, they are the same with those us'd in most parts of *Turkey*. This is a short account of the State and Government of *Algiers*, where the miseries of

Slavery

Slavery have conſum'd the lives of ſix hundred thouſand Chriſtians, ſince the year 1536. at which time *Cheredin Barberoſſa* brought it under his own power. 'Tis hard to imagine a reaſon, why its Government being ſo ill adminiſtred, could endure ſo long, making that hole dreadful to all *Europe*, ſince its ſituation, ſtrength, and Fortreſſes are no way conſiderable. I muſt confeſs *Chriſtian* Princes will ever have cauſe to remember the enterpriſe of that great Monarch *Charles* V. made on this City in the year 1541. with an unfortunate iſſue; but I hope that will not divert their generous thoughts from promoting the advantages of Chriſtendom. There was a concurrence of many accidents in the attempt of that great Emperor, which may be avoided, or are particular to that expedition: The ſeaſon for the taking of *Algiers* was Autumne, at which time the *Mediterranean* Sea is no leſs rough then the other Seas, by reaſon of ſtorms and tempeſts, which hindred the coming in of proviſions to that Army, and occaſion'd the loſs of the Baggage and Artillery. The Garriſon was then return'd, ſome from Sea, others from their expeditions againſt the *Alarbes* and the Tributaries. The diſſention among the Emperor's Commanders contributed alſo ſomewhat thereto; and yet notwithſtanding all theſe traverſes, *Aſan Baſſa*, a generous Captain, a Renegado, born in *Sardinia*, brought up by *Cheredin Barberoſſa*, and all the people of *Algiers* were in diſtreſs for freſh water, the ſource whereof had been diverted another way. Nay, they never durſt attribute their deliverance to their valour, but their opinion ſtill is, that a *Marabout*, or *Santon* (that is a Saint) who then liv'd

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neer the City, wrought a miracle, beating the Sea with his staff, which caus'd that dreadful tempest. They have accordingly erected to the memory of this *Marabout* a Chappel without *Babaloët*-gate, on the left hand, where he is interr'd, for which place the Turks have a reverence, as some Christians have for places of devotion, affirming, that if the Christian Army ever return thither, they will raise the greatest Tempest that ever was, by casting into the Sea the bones of that *Marabout*. In this perswasion consists the force they have to defend themselves against the Christians.

I conceiv'd my self oblig'd to give this short account of the antiquity and scituation of *Algiers*, to remedy the deficiencies of other Chronologers, who confound the years, the names, and the Nations, taking the *Turks* for the *Moors*. As concerning a more ample description of the City and its Fortresses, the dispositions of the Inhabitants, the Pirates, Merchants, Tradesmen, their Cloathing, the *Marabouts* or *Santons*, the Ceremonies, the exercises of the Women, their several *Easters*, their Vices and Vertues, and what was done there in the last Age, I thought them besides my design, and superfluous, as being common things related by diverse Historians, who speak of the *Turks* in general. And so I pass forwards to those things, with I accounted worth my reducing into particular Relations, during the time of my Slavery.

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EMANUEL D' ARANDA'S Particular Relations,

During the time of his

SLAVERY.

The first RELATION.

The History of a Religious man, a Spaniard, *a Slave at* Algiers.

A *Spaniard*, whom we ſhall here call *Domingo*, having entred into one of the principal Orders at *Sevill*, in the year 1626. and compleated the year of his Novice-ſhip, took the three accuſtomed Vows, and ſome years after was advanc'd to Prieſt-hood in the ſame Order.

But *Domingo* grew weary of that kind of life, ſo that

that he left the Cloister, and retir'd in his Sacerdotal habit into the Kingdom of *Portugal*, and planted himself in a little Village, where, after he had sojourn'd some time, he made a shift to get a small Country-living. That life after a while grew as tedious to him, as that of the Religious order had been to him before; so that he chang'd the habit of a Priest into that of a Lay-person, and took up his residence at *Lisbon*, the Metropolis of *Portugal*, where he Married, and at the years end had a Son. Some time after his Wife prov'd with child of a second; whereupon *Domingo* finding himself burthen'd with children, and having not wherewithall to maintain them, he Listed himself a Souldier, to be Transported into a Country newly conquer'd by the *Portuguez*, scituate on the River of the *Amazons*, in the *Indies*, where he was to have a certain proportion of Land, and other allowances for himself, his Wife, Son, and what other children he should have in that Country.

Upon these Overtures, *Domingo* embarks in the year 1639. and after they had been some hours at Sea, his Wife fell in Labour, and was deliver'd of a second Son, to whom the Captain of the Vessel (whom I know) was God-father. Some days after, they came in sight of some *Turkish* Pyrats, and after a short engagement, the Ship was taken, and brought to *Algiers*, where the Prisoners were sold.

Domingo, to avoid the miseries of Slavery, goes to the *Jews*, and tells them that he was a *Jew*, intreating them to redeem him, his Wife and Children. The *Jews*, who are commonly more subject to avarice then prodigality, began to examine him; he immediately answer'd their questions in the Hebrew tongue;

tongue; so that they believ'd what he said. In fine, they told him he should be redeem'd if he could tell them what Tribe he was of, and in what Register were written the names of his Parents and other Relations. He repli'd with a wonderful confidence, In the Register of the Synagogue of *Venice*, where such a Rabbi (naming him) will give an attestation of all I have said. The *Jews* immediately writ to *Venice*, where, having examin'd all the Registers, there was nothing found concerning *Domingo*. The *Jews* of *Algiers* having receiv'd that answer from those of *Venice*, were very much astonish'd, and look'd upon him as an Impostor.

Domingo being out of all hopes of obtaining his Liberty by that means, bethought himself of another expedient. He made his applications to two of the Fathers employ'd about the Redemption of Captives, who were come from *Valentia* in *Spain*, and manag'd his business so well, that they redeem'd his Wife and two Children, and carried them away with the other Slaves, whose ransom they had paid. In the mean time *Domingo* continu'd a Slave at the house of a considerable Officer of the Army, named *Saban Gallan Aga*.

After the departure of his Wife and Children, he fell in love with an *English*-Slave, a very handsome Woman, in his Patron's house; but the Mistress was so watchful, that he could not have his desires of her. Yet so great was the affection he had for her, that he found out a way to deceive both his Mistress and the *English*-Slave. He told the *English*-woman, that his Wife was dead, and in case she would marry him, he would redeem her, and that there was an order

come

come for him to receive three thousand Duckets, which sum would suffice for the ransoming of both. The *English*-woman, whether she were in love with him or not, accepts the proffer. Whereupon *Domingo*, to compass his design, went to an old Woman a *Moor*, one very well known for her Wealth and Covetousness, and says to her, *Madam, the hope I have of receiving a good reward caus'd me to come hither, to give you notice of a Commodity, by which you may gain at least two thousand Ducats.* The covetous Woman immediately ask'd him what kind of Commodity it was, promising him a great recompence. *There is,* said he, *at my Master's house an* English-*woman Slave, well descended, which my Master knows nothing of; and besides, there is a secret order come to the City for her Redemption, though she should cost three thousand Ducats. If you can keep your own counsel, you may buy her of my Master for four or five hundred Ducats.*

This proposal pleas'd the covetous old Woman so well, that she went immediately to be further inform'd concerning the *English*-slave. She went to *Saban Gallan*'s wife, and ask'd her, whether she would sell her *English*-slave; whereto *Saban*'s wife making answer that she wanted not money, the old One repli'd, set what rate you please on her, I would fain have her. In fine, after a little bagling, they agreed at five hundred Ducats. The *English*-slave was deliver'd to the old Woman, who receiv'd her with great satisfaction. The poor *English*-woman finding her self sold and deliver'd, and the price paid, imagin'd that all was done with *Domingo*'s money, and thence fondly inferr'd, that she was already

ready at Liberty, and thinking her self happy, that she had (as she thought) met with so good fortune; but she was as far from it as ever. In the mean time *Domingo* was perpetually solliciting her, calling God and Heaven to witness, and swearing thousands of Oaths, to assure her of the sincerity of his affection. He cajoll'd her so long, that she condescended to do any thing he would have her, impatiently expecting to be transported thence for some part of Christendom; and the old Woman on the other side being full of expectation of the three thousand Ducats.

Domingo kept them a long time in blindness, so as the one knew nothing of the other. At last the *English*-woman prov'd with Child, and, when her time came, was deliver'd of two Children at a birth, a good booty for the covetous old Woman, instead of three thousand Ducats. Then were *Domingo*'s Impostures discover'd, and what was worse, his Master coming to hear of the business would have dispos'd him into the Gilleys, as an absolute Rogue and an Impostor, for he had promis'd his Master a considerable ransom. *Domingo*, to avoid the mischief threatned him by his Master, found out a new expedient. He came to one of the Baths, where the Churches of the Catholicks are, desiring to say Mass, that he might live upon Alms, as those Priests who are Slaves commonly do. The *Spaniards* and *Portugueze*, who knew *Domingo* and his Wife, oppos'd it, saying he was a Raskal, and married. *I must acknowledge*, said he, *that I am Married, but that Marriage is Null, because I am and was a Religious man, and a Priest before I married*; affirming, that, notwithstanding all that had pass'd, he was still a Priest. Those who had

the over-sight of the Church and Altars, thought fit to write concerning this buſineſs to the Biſhop of *Ceuta*, for *Algiers* is comprehended within his Dioceſs. The Biſhop having receiv'd that account of him, forbad *Domingo* to celebrate, upon pain of Excommunication. Which being told *Domingo*, he repli'd, *I am a Religious man, and under my Provincial, ſubject to his command, and therefore the Biſhop hath no power over me.*

The difficulty was too great to be decided by the *Chriſtian* Slaves. 'Twas ſent to *Rome*, and not long after there came to *Algiers* a *Capucine*, ſent expreſs from *Rome*, an *Italian* born, in a Ship of *Marſeilles*, under pretence of redeeming ſome *Chriſtians*, having alſo ſome Letters from the King of *France* concerning ſome private buſineſs. This honeſt Father heard the reaſons of *Domingo* on the one ſide, and on the other, what the *Chriſtians* ſaid of him, and he thereupon order'd that *Domingo* could not ſay Maſs, but that he might frequent the Churches, which the *Portuguez* would not have permitted. I afterwards ſaw him ſinging in that Church, as he ſtill did at my departure thence.

RELA-

RELATION II.

Of the Gallantry of a Dutch Captain, who with one Ship engag'd against five Turkiſh *Galleys and two Brigantines, and worſted them.*

IN *September* 1641. the *Caja* (or Lieutenant) of the *Baſſa* of *Tripoli* came to *Algiers* with a Galley ſet out with Standards, Flaggs, and Streamers of Silk, embroider'd with *Ottoman* Creſcents, ſome Trumpets, and other Naval Muſick. The Souldiers were all *Turks*, cull'd Men, or Renegadoes, well clad, and better arm'd, according to their mode. The Slaves, who Row'd in the ſaid Galley were moſt of them *Ruſſians* and *Muſcovites*, who ſeem naturally to be deſign'd for labour.

The *Caja*'s buſineſs at *Algiers* was to buy two hundred and fifty Slaves all *Spaniards* or *Italians*, whom the Vice-roy of *Tripoli* would ſend as a preſent to the Grand-Seignor at *Conſtantinople*. This Galley had lain ſome days before *Algiers*, during which, *Alli Pegelin*, Captain General of the Galleys, was preparing four to make their laſt Salley for that year. The *Caja*, commanding this Wedding-Galley, (I call it ſo, becauſe it was fitter for the Waſtage of a Bride, than to engage with an Enemy) told *Pegelin* he would go with him, and participate of his fortune, in hopes of ſome good booty. He goes away from *Algiers* along with *Pegelin*, and having been four

days abroad, they met with an *Engliſh* Ship of forty Guns. *Pegelin*, as General, propos'd it to the Captains of the other Gallies, that they ſhould engage that Ship, but the Captains thought it not convenient, partly out of a fear of looſing the Slaves that row'd, and partly out of a conſideration of the uncertainty of Victory. In the mean time, the *Engliſh* Ship, while they were in conſultation got away, ſo that, night coming on, the Turks loſt ſight of her.

Having miſs'd that booty, the five Gallies with the two Brigantines which accompany'd them began to cruſe up and down, and coming neer *Majorca* they met a ſmall Frigot, wherein were a Councellor and his family outward-bound from *Barcelona*. *Pegelin* perceiving the booty was of little importance began to jeer the other Captains, ſaying to them, *You ſhould have engag'd the Engliſh Ship.* The Captains vex'd to find themſelves laugh'd at, reſolv'd to ſet upon the firſt Ship they met with, whatever ſhe were. This reſolution pleas'd *Pegelin*, and two days after they diſcover'd a *Dutch* Bottom of twenty-eight Guns, and forty men. The weather was very calm, ſo that the *Dutch-man* could make no advantage of her ſails. *Pegelin* order'd the Gallies to draw up within Canon-ſhot of the Ship, and perceiving ſhe had *Dutch* colours, he ſent one of the Brigantines with a Renegado, a *Zelander*, towards it, with a white Flagg, who coming neer the *Dutch* Captain, he ask'd him what he would have, *The Captain General* Alli Pegelin, *reply'd the Renegado, ſent me to tell you, that if you will yeeld without fighting, he will ſet you and all your people on Chriſtian ground;*

which

which he hath ſworn by the Grand Seignor's head that he will do. Therefore I adviſe you to accept of the proffer I make you from him, while it is time, otherwiſe I fear me you will repent it too late. The *Dutch*-man weary to hear ſuch propoſals, very confidently reply'd, *I know* Alli Pegelin *very well,* (for he had been a Slave) *the Ship belongs to thoſe who were at the charge of ſetting it out, and the goods to the Merchants; and therefore I cannot give what is not my own. But if he be deſirous to have the Ship, as he ſeems to be, let him come aboard, and he ſhall ſee whether we can ſatisfie him.*

The Renegado immediately return'd with this anſwer. Whereupon *Pegelin* being extreamly impatient and incens'd to hear the bravadoes of the *Dutch*-man, order'd his Gallies to draw up in the form of a Half-moon, and in that order to make towards the Poop of the Ship, and to diſcharge all together, as it were by a croſs-battery. Their Guns carried Bullets of fourty eight pound weight, but ordinarily they ſhoot onely ſtones. His command was executed, but being ready to give fire, the *Dutch* Captain, a man of extraordinary experience in Sea-affairs, by the advantage of a little wind which God ſent him, without looſing time, turn'd his Ship on the other ſide. By that motion he put the enemies into a confuſion, and broke their deſign; for the five Gallies making all the ſail they could, and ſtrength of Oars upon the Ship, inſtead of continuing in the form of a Half moon, at the Poop of the Ship, as they had reſolv'd, they ran foul one upon the other, yet ſo as that *Pegelin's* Galley came up cloſe to her, and ſeventy *Turks* and Renegadoes got into it, with their Cutlaſſes in

their hands, beginning to cut the Ropes, and cast in Granadoes to fire the Ship. But the *Dutch* Captain, who had all his men within, discharg'd some pieces loaden with Musket Bullet from the Poop and the Prow, which made a great slaughter among the *Turks*. In the mean time the Galley which was come up close to the Ship, durst not stay there any longer, in regard the Ship being heavy loaden, the Guns lay so low, that they were even with the edge of the Galley. Which *Pegelin* observing (for fear began to seize him) immediately commanded the Gallies to retreat. The Turks who at the beginning of the engagement were got into the Ship, were much astonish'd to see that the Gallies had forsaken them, leaving them at the mercy of their enemies. They began to be discourag'd; those who could swim cast themselves into the Sea, the wounded, and those who could not swim, remain'd on the Deck of the Ship, as spectators of the engagement. The *Dutch* Captain commanded a Broad-side to be given on that side where the Guns were loaden with Nails, Musket-bullets, and pieces of Iron which directed at the Gallies, there were kill'd in less then a quarter of an hour above two hundred men, Turks, Renegadoes, and Christian Slaves. But what made the business the more deplorable, the Gallies having receiv'd this treatment without seeing any enemies (for the *Dutch*-man, as I said fought within Decks, and could not be seen) drew off as fast as they could. The Captain perceiving the Gallies were got out of the reach of his Guns, commanded the Turks that were left behind in the Ship to be kill'd. They finding it too hot staying on the Deck, were got up into the Shrowds; but

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the *Dutch* Captain and his people coming on the Deck ſhot at them as they hung in the Shrowds and about the Maſt, as if they had been ſo many Parrats or Monkeys. This was a recreation to the *Dutch*; but a ſad Tragedy for the five Gallies, wherein there were two Captains kill'd, and the *Caja* of *Tripoli* had loſt an arm, and was wounded in the belly. Theſe Gallies which went out ſo gallantly ſome few days before, and ſeem'd to frighten all the *Mediterranean* were perceiv'd at a great diſtance as they were returning to the Port.

There was a general curioſity to know what news they brought, and the water-ſide was immediately as full as it could throng with people, among whom I alſo chanc'd to be. As the Gallies came neerer and neerer to the Port, it was obſerv'd that there were two of them without Flaggs, and it was conjectur'd they were two *Spaniſh* Gallies that had been taken; but ſoon after they were of another opinion, when they ſaw they were *Turkiſh* Gallies, and that their being without Flaggs, was becauſe their Captains were kill'd.

All the rejoycing and great hopes were turn'd into mourning and ſadneſs; the Gallies came in ſlowly, for want of Rowers. All the wounded were immediately brought aſhoar, and among the reſt the *Caja* of *Tripoli*, who had for his Surgeon a Chriſtian Slave, born at *Marſeilles*, one very expert in his profeſſion; but the wound in his belly was incurable, and paſt remedy. He promis'd his Surgeon, if he cur'd him, his liberty, and a hundred Paracoons: but finding there was no likelihood of it, he caus'd his Will to be made. By the firſt article, he order'd that

all the Slaves who had agreed with him about their ransom, should be set at liberty, at the several sums specifi'd in his Will. Secondly, that all his Renegado Slaves should be free; and thirdly, that the Christian Slave his Surgeon should be set at liberty after his death.

Some time after the *Caja* died, his funeral was according to the *Turkish* Ceremonies, the dead body being carried with a covering of Silk over it on one side of the Church, and it was left there during the mid-day *Sala* (a prayer of theirs) and afterwards it was carried to be buried. Before it march'd the Renegado-Slaves, who had obtain'd their liberty. After it follow'd the Christian Surgeon, who had in his hand a cleft Cane, with a Letter in the cleft, which contain'd an attestation of his liberty obtain'd with the good-will of his deceas'd Patron. He wept most bitterly; which if he had not, the *Turks* would have accounted him unworthy his liberty: But it is to be imagin'd, that, for his part, he wept for joy, and the generous *Dutch* Captain had reason to laugh heartily, that he had obtain'd so noble a Victory with forty men, against five Gallies and two Brigantines.

RELATION. III.

The Constancy and perseverance of a Christian Slave in her Religion.

IN the year 1641. a Pyrate of *Algiers* having a *Spanish* Bark in chase, those who were in it seeing no

no way to avoid the danger leapt into the Sea, hoping they might get to land by ſwimming. There remain'd in the Bark one [illegible]n old man, a *Spaniard*, about ſeventy years of age, and a Concubine of the Maſter's. Theſe two were brought before the Baſſa, according to the cuſtom. The Baſſa's Lady having ſeen the woman at ſome window, ſent one of her Eunuchs to tell him, that ſhe would gladly have that woman. The Baſſa ſent her along with the Eunuch as a preſent to his Lady, who was very well pleas'd with her, and preſently gave her ſome work to do. About five days after, the Baſſa's wife took notice that that Chriſtian Slave was an excellent Needle-woman, good at embroidery, and other things of that kind; ſo that ſhe was much in her Miſtreſſe's favour, who promis'd her mountains of Gold, if ſhe would renounce her Faith, and embrace the *Turkiſh* Religion. But all her temptations prov'd ineffectual, for ſhe ſaid to her; *Though I have forgot my ſelf as a frail woman, yet is my confidence ſo great in the goodneſs of God, that I believe he will out of his infinite mercy pardon my ſins; aſſuring you that all my hope is in my Faith, which I will never forſake or renounce.* The Miſtreſs hearing this anſwer was at a loſs between aſtoniſhment and indignation; ſo that ſhe gave order that the poor Slave ſhould receive three hundred blows with a Cudgel. And perceiving that ſhe ſtill continu'd firm and conſtant as a Rock, they ſtripp'd her of all her cloaths, and gave her others after the Turkiſh mode; which ſhe put on, but proteſted publickly in the preſence of God, that ſhe took them onely to cover her nakedneſs, and not upon any change of Religion. This I thought worthy my obſervation, to ſhew the conſtancy and faith of that ſecond *Magdalen.* RE-

RELATION. IV.

Ignorant persons imagine strange things.

DUring the time of my aboad at my Patron's *Mahomet Celibi Oiga*, one night after my Patrone was gone to bed, and the doors lock'd, my Chamber being above the Stable (which was at a little distance from the house) I was wont to go and talk away the time with four Christian Slaves of the Neighbour-hood, three whereof were *Spaniards*, and the fourth was a *Hamburgher*, who knew not a word of the *Spanish* Language. It happen'd as we were smoaking a Pipe of Tobacco, the *Spaniards* began, as it is ordinary with them, to talk of the Goverment of the Crown of *Spain*, and their discourse held about three hours. The *Hamburgher*, who said not a word, but observ'd their gestures, and the motions of their hands, imagin'd we had talk'd of some attempt to make an escape about mid-night. I took leave of the *Spaniards*, wishing them liberty, as it is the custom among the slaves; but as I was going away, the *Hamburgher*, without any further enquiry, cast himself at my feet, and began to sware in *Dutch*, and to say, *You shall not go without me, and whereever you hazard your lives, I will hazard mine; I have often put my life in danger for a smaller matter.* The three *Spaniards*, who saw his exclamations, but understood not a word of what he said, imagin'd the *Hamburgher* was grown distracted. I told him we had not talk'd

talk'd of any such thing; he answered, *I have sufficiently discover'd your design*, continuing firme in his opinion. Whereupon I told the *Spaniards* what he said, and how desirous he was of his liberty. We were all extreamly troubled to see what a pittiful posture the poor *Hamburgher* was in, as being sick of the same disease. At last I told him the *Spaniards* were very glad to see his resolution, and that in case they attempted any thing, they would take him for their Companion. Having comforted him with such promises, I went to my lodging, considering the strange impressions of those who comprehend not what they hear.

During the time of my being in the *Masmora* at *Tituan*, some Malefactors being in the City-prison had broke open a door, thinking by that means to make their escape. The Governor (or King as some call him) by his Officers took one of those who had got away, and without admitting any plea, order'd him two hundred bangs with a cudgel; and so treated he was sent to the *Masmora* with the Christian slaves. He lay all along on the ground, seeming rather a spunge full of blood than a man. This happen'd on the first Friday in Lent, in the evening, at which time, according to the custom, every one kneel'd down, to the number of a hundred and seventy persons, with a Religious *Dominicane*, who said the Litanies, and all the Slaves answer'd. That done, the lights were put out, and the Religious Man said the *Miserere*, and all the Slaves, being either *Spaniards* or *Portuguez*, began to discipline themselves very cruelly. Which exercise having continu'd a certain time, the Religious Man gave the signal, that it

was

was enough, whereupon the Lamps were lighted again, and every one disposed himself to sleep. The next day, the Magistrates of the City sent for the prisoner who had made his escape, to be examin'd. He began to tell the Judges, that it concern'd them to be watchful, for that the Christians who were in the *Maſmora* had made some attempt the night before to get away. *They put out all the Lamps*, said he, *and after a long silence, they all fell a breaking the Wall with certain instruments.* The story was presently carried to the Governor, who sent four Gentlemen, Moors, of his retinue, to the *Maſmora*. They visited all the Walls, and found not the least rupture; which done, they search'd what things the Christians had, but they met with no instrument, nor the least appearance of what had been laid to their charge. Whereupon one of the Gentlemen, who spoke *Spanish*, said to a slave of his acquaintance, *Friend, tell me, what noise was heard last night in the Maſmora, which went tic, tic, without a word spoken.* The *Spaniard* wondring at the question, reply'd, *Sir, You are to know that yesterday was the first Friday in Lent, upon which account some disciplin'd themselves.* The Gentleman being a *Morisco*, born in *Spain*, understood the business, and fell a laughing, saying, *Our prisoner hath discover'd a notable piece of treason.* By these instances it may be seen, how that ignorant persons are apt to imagine extravagant things.

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RELATION V.

Of five Turkish-Slaves who made a strange escape by meeting a Dunkirk-*Pyrate.*

IN the year 1640. a Pyrate of *Dunkirk* took another of *Algiers* with about a hundred *Turks* aboard him. M. *Caloën's* Friends and mine prevail'd so far with his most Serene Highness the Prince Cardinal, that he gave seven Turkish-Slaves to be exchang'd for us three Christians. The Turkes, who were in *Spain*, were sent to row in the Gallies, and every time that some Ships were bound for *Spain*, there were five or six Turks sent along with them. Which number being so inconsiderable, they were permitted to work with the other Sea-men up and down the Ship, there being no danger that five Turks should make an escape from among a hundred and fifty men. In the year 1641. five of those Turks were sent away in a Ship of *Dunkirk*, and one night, as the Ship was passing through the streight of *Gibraltar*, it ran foul upon a Turkish Galley. The *Dunkirkers* thought the Galley had been but a Brigantine, and the Turks took the other for a Merchant-man, so that they immediately fir'd one upon another, with such a noise that thunder would not have been heard. But after a short engagement, those of the Galley and those of the Ship, considering there was no booty to be gotten, parted one from the other, and kept on their course. During the confusion of the fight, the five

five Turks who were aboard the Ship made a shift to get into the Galley; how they did it, I cannot comprehend, and should never have believ'd it, had I not been an eye-witness hereof. When the Galley came home, the report was all over *Algiers*, that five Turks who had been slaves at *Dunkirk*, had made their escape into that Galley. I was extreamly troubled that the five Turks who had escap'd were not those five whom my Companion *Saldens* had under his charge to be exchang'd for us. I went to the water-side, and by chance met with one of the five escap'd Turks. I ask'd him whether he were one of those who were to be chang'd for us three *Dunkirkers*. He answered, not, but that those five Turks were in the custody of my Companion *Saldens*, and that he thought they would soon be in *Spain*. Those five Turks made an excellent advantage of the engagement between the Ship and the Galley.

RELATION VI.

A strange effect of an abhominable Love.

WHile I liv'd in the *Fonduca* with my Patron *Cataborn Mustapha*, I saw a *Turk*, by Religion a *Cherebin*, that is, a Heretick in their judgement, coming to his Lodging drunk and mad as a Beast, occasion'd by his having eaten *Opium*. He call'd his Slave, who was an *Irish*-man, and commanded him to bring a Chafing-dish of coals, which the Slave did. Then he took a knife in his right hand,

hand, and leaning with his left hand on a Pillar, with his arm naked, he commanded his ſlave upon pain of preſent death, to put a burning-coal on his left arm. The ſlave did ſo; he afterwards bid him blow the coal, which he did, ſo that the coal burnt within the fleſh. And yet the brutiſh Turk endur'd that pain with a wonderful conſtancy. I was aſtoniſh'd to ſee him exerciſe ſuch cruelty on himſelf, and ask'd the other Turks and Chriſtian ſlaves, who were preſent, why that Turk would be his own Executioner in that manner. They anſwer'd me, that that afternoon he had endeavour'd to ſatisfie his abhominable luſt, and that being enrag'd at the miſcarriadge of his enterpriſe, he burnt himſelf. He gave himſelf the chaſtiſement he juſtly deſerv'd, for the action he would have done well deſerv'd the fire.

RELATION VII.

Of two unfortunate Slaves who were put into the Maſmora *at* Tituan.

WHile I was a priſoner in the *Maſmora* of *Tituan*, two new ſlaves were brought in thither. Some deſirous to know why, ask'd them whence they came, and after a little examination, I could hear them call'd Dogs, Rogues, Lutherans, &c. I ask'd a *Spaniſh* ſlave of my acquaintance why the *Spaniards* abus'd thoſe two wretches who were their Country-men; he told me they deſerv'd to be cudgell'd to death, for the diſcredit they did their Nation.

tion. The buſineſs ſtood thus. They had been ſoldiers at *Penon de Veles*, a Fortreſs on the *Mediterranean*, ſome leagues from *Titnan* under the juriſdiction of the King of *Spain*. Now thoſe that are in that place, the officers onely exceped, are for the moſt part Malefactors condemn'd by their Judges. And it happens many times that perſons of eminent quality, who have committed ſome offence are condemn'd to ſerve there, and to find ſo many Horſe at their own charge. This place receives it proviſions from *Spain*; and whereas it happens many times, either through the inconveniences of ſending by Sea, or the negligence of thoſe who are to ſend, that the Ships come not in at the time expected, they are always in want of ſomething or other. Theſe two ſouldiers growing deſperate by reaſon of their poverty, and the little hope they had of ever returning into their Country, (for they were condemn'd to that exile during life) thought it better to truſt to the mercy of the Moors their enemies, renounce the Chriſtian faith, and be Slaves as long as they liv'd, then to ſuffer any longer in that Fortreſs, out of which they made an eſcape, and deliver'd themſelves up to their enemies; ſaying, they would embrace the Mahumetan Religion, and continue Slaves. But they miſs'd of their aime; for the Moors having them in their power, would not ſuffer them to change their Religion, becauſe a Chriſtian ſlave is worth much more then a Renegado; for the former are employ'd to Row in the Gallies, and the latter are not. Theſe two Renegadoes would-be were brought into the *Maſmorra*, to be kept till Summer, and then to be ſold to the Gallies of *Algiers*. I had much

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compassion for the two wretches, for most of the slaves in the *Mazmora* being *Spaniards*, they were continually reproaching them, that they had come of their own accord into slavery. Now, as I said in the precedent discourse, we lay on the floor, as close as could be one to another, because the room was narrow, and no body would have these two Raskals lye neer them; and there being no house of office in the prison, every two or three had a pot, as they have in *Spain*, and when these two wretches were necessitated to ease themselves, they were extreamly put to it; for to do any thing on the floor was not permitted, because it was our bed, and no body would lend them a pot, so that they were forc'd to begg that kindness, and endure all the reproaches imaginable into the bargain. Once a day their Master cast them a little bread at the grate without any thing else; for that prison is under ground; nay they were forc'd to begg the water they drunk of the other slaves.

I cannot imagine any people could be more poor, and in a more wretched condition then those two men were, nay it would have been impossible for them to endure it, had not God of his goodness augmented their forces, by setting it before their eyes, that every one ought patiently to suffer the just punishments he is pleas'd to inflict on them.

In like manner, being at *Algiers*, a *Venetian* slave told me one day, how that having been heretofore a *Publick Notary* at *Venice*, he had given a false attestation, to get a sum of mony; and that that fraud being discover'd, he was condemn'd for certain years to the Gallies, and was accordingly sent; but that some months after, upon the presenting of a chain

of Gold to the Captain of the Galley he was set at liberty. 'Twas given out that he had made his escape. Having thus avoided the miseries of a Galley-life, he durst not well return to *Venice*, in regard he was too well known there. He resolv'd to go and sojourn some time in the Island of *Corsica*; but as he was in his way thither, he was taken by the *Turks*, and sold at *Algiers* to the General of the Gallies *Alli Pegelin*. This slave, among other discourses that pass'd between us, one time said thus to me; *I thought to avoid the* Venetian *Gallies, to which I had been by a just sentence condemn'd for a few years, and I am fallen out of the Frying-pan into the fire, that is, I am come to a place, whence I shall never get away while I live. Oh how just are the judgements of God!* I believe the two Soldiers before-mentioned comforted themselves much after the same manner. These two Relations may be advertisements to men, patiently to suffer the miseries and tribulations which come from the hand of God, without kicking against the pricks, for fear of exchanging their present misfortunes for greater.

RELATION VIII.

Of a Portuguez *Gentleman taken and brought to* Algiers.

Dom Francisco de Mascarenhas, a *Portuguez* Gentleman, had in the year 1638. fought a duel in the City of *Lisbon*, and having had the bet-

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ter he was afraid of falling into the hands of the Magistrate. Hoping therefore that time would accommodate the business, by the advice of his friends, he went along with the first Ships bound for *Brasil*, listing himself a soldier in the forces of the Vice-roy, in the *Baja de todos los Santos*. He continu'd there till the year 1641. that is, till news came that his affairs at *Lisbon* were accommodated. Whereupon he took the first opportunity of Shipping to return to *Portugal*, having the company of diverse Captains and other Officers. But Fortune ow'd them an ill turn, for the Ship was taken by the Pyrates of *Algiers*. The new slaves were brought before the Bassa, that he might take his proportion, which is the eighth. The Bassa took *Dom Francisco*, and three others, who me-thought by their countenances should have been Captains.

These new slaves were brought to that room in the Bassa's Palace, where M. *Caloën* and I were then under restraint. I saluted *Dom Francisco*, asking him whence he came, and what news he brought out of Christendom. Ere he could return me any answer, the Bassa sent for *Dom Francisco*, who coming into the Hall of Audience, the Bassa said to him, *Who are you? Dom Francisco* reply'd, *I am Dom Francisco de Mascarenas Nephew to Dom Bernardo de Malcarenas, who was heretofore General in Brasil.* Whereupon the Bassa, who was a crafty Fox, the Son of a Renegado of *Genua*, said to him, *Nobility and Slavery will not do well together; what will you give for your liberty, conditionally it be paid within eight or ten months, and in the mean time you shall take your pleasure, walk up and down the City, and not be put to any work?*

Dom Franciſco was very well pleas'd with that propoſal, and ſaid to the Baſſa, What does your Highneſs require for my ranſom? *Four thouſand Ducats*, replies the Baſſa. *Dom Franciſco* kiſſing the Baſſa's garment (a Turkiſh complement) ſaid to him, *I will pay them, and I call to witneſs of our agreement theſe Gentlemen Turks here preſent.*

That done, *D. Franciſco*, return'd to the place where we were, and ſaid to us, *Thanks be God, I am no longer a ſlave, for I have made my agreement with the Baſſa at four thouſand Ducats.* Whereupon I made him anſwer, *Sir, I am not ſo happy as to be acquainted with you; but if you had had the patience to ſtay four or five days, you would have purchas'd your liberty for fifteen hundred, or at the worſt at two thouſand Ducats.* He reply'd, *To what end ſhould a man have mony? to work like a dog, or to procure his liberty? You are in the right, Sir,* ſaid I, *'Tis likely you may be rich; but the Baſſa will have as much of each of your Companions; for you have ſaid that you were all ſouldiers of Fortune.*

Dom Franciſco ſtaid two days among us, and then a *Portuguez* Merchant reſident at *Algiers* took him to his own houſe, upon ſecurity, and leaving withall at the Baſſa's a ſervant of his about thirteen years of age, who proffer'd the Baſſa three hundred Ducats, but the Baſſa would have more. *Dom Franciſco*'s Companions were conducted to the Bath, the ordinary Quarters of the ſlaves intended for the Gallies. The young Lad at laſt renounc'd the Chriſtian faith, having been debauch'd by a *Portuguez*-Renegado for the ſum of forty *Aſpers*, notwithſtanding *Dom Franciſco* had promis'd to redeem him.

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The *Portuguez*-Renegado, who had debauch'd the Lad, brought him to the publick Hall before the Baſſa, and ſaid, *This Chriſtian is deſirous to renounce his Religion.* The Baſſa was not well pleas'd with that news; for he preferr'd three hundred Ducats before the doing of that good work to his Prophet *Mahomet*; but there being ſome Turks of quality preſent, he ſmother'd his ſentiments, and the Lad was made a Turk with the ordinary ſolemnities. Some days after, the buſineſs, upon which we were confin'd, was taken up; ſo that we got out, and I often afterwards met and diſcours'd with *Dom Franciſco*.

Some months after I was brought to *Tituan*, where I went immediately to ſalute one of the Fathers employ'd about the redemption of Captives, who was newly come out of *Spain*, and lodg'd at the *French* Conſul's. As I was going in, I met with *Dom Franciſco* coming out of the houſe, and ask'd him what fortune had brought him thither. He told me, that, after my departure from *Algiers* he had receiv'd the four thouſand Ducats, and paid the Baſſa. But having no convenience to return into *Portugal*, without paſſing through *Spain* (which he was loath to do, as well by reaſon of the war, as for that he would avoid ſeeing the *Spaniards*) or going a great way about, and ſo being in danger to be taken once more by the Turks, to avoid theſe hazards, he had agreed with a Pyrate, to ſet him aſhore on the Coaſt of *Portugal*.

Dom Franciſco embark'd, and his Pyrate having a good wind within two days got to the altitude of *Penon de Veles*, where there were at that time ſome *French* Ships, which began to chace the Turkiſh

kiſh Pyrate. Who perceiving that his Sails muſt ſave him and not his Guns, did all he could to avoid the danger, and all laſt finding no other expedient, he turn'd his Ship towards the Coaſt, and with all the ſail ſhe could bear ran her a-ground, not far from the place where we had made the like wrack, as I have ſaid elſewhere. As he was relating his adventures to me, there paſs'd by us a Gentleman about twenty years of age (as neer as I could gueſs) in a civil garbe, according to the *Dutch mode*, *Dom Franciſco* and he looking very earneſtly one upon the other, at laſt *D. Franciſco* ſaid to him, *Are not you ſuch a one?* The young man reply'd, *I am ſo. What do you here then*, ſays *Dom Franciſco*, *clad as you are? My buſineſs here*, ſaid he, *is to follow my profeſſion, and exerciſe my Religion.* Whereupon *Dom Franciſco* ſaid, *With your favour, I pray what Religion are you of? I am a Jew*, replies he, *And did not you*, ſaies *D. Franciſco*, *live about a year ſince, in the* Baja de todos los Santos, *and did you not there go to Maſs every day, and frequented the holy Sacraments, as other Catholicks did?* He acknowledg'd it, but ſaid he was a Jew, and that then he had counterfeited himſelf a Chriſtian. This diſcourſe diſcovers the diverſe events of things, and the odd accidents that happen in the world.

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RELATION IX.

A new Slave ought to be diſtruſtful of all people.

I Would not affirm that a new ſlave ſhould look on all that ſpeak to him as Traitors, no, that were too great a diſtruſt, but that he is to conſider they may be deceivers. It is therefore neceſſary he ſhould diſſemble a while, till he be ſufficiently inform'd whether they be impoſtors, or may be truſted.

During the time of my Slavery at *Algiers*, there was a very rich Jew, named *Ciſcas*, who to find out what Chriſtian Slaves could pay conſiderable ranſomes, was wont to circumvent them in this manner. He had got a Turk of his acquaintance to buy a Chriſtian Slave upon his account, for the Jews are not permitted to have any Chriſtian Slaves; and the Turk gave out that the Slave was his, and that he onely lent him to the Jew to wait on him at his houſe. But the greateſt ſervice he did him was, that when there came any Letters directed to the Chriſtian Slaves, the ſuperſcriptions whereof were in *Dutch*, or *Flemiſh*, he read and interpreted them to his Maſter; and whereas all commerce in a manner in *Barbary*, is manag'd by the Jews, all the Merchants Letters fall into their hands. By this means, the ſaid Jew, found out the ſecret, by the interpoſition of ſome *Turks* friends of his, to make the Chriſtians pay the utmoſt peny they could raiſe for their ranſom.

This treacherous slave would always be on the water-side when there were any prises from *Hamborough* or the *Low-Countries* brought in; and when the new slaves came ashore, he fell into discourse with them, saying, *Whence come you my Friends and Companions; assure your selves I am extreamly troubled at your misfortune. However, pray be of good courage, and do me the kindness to accept of a glass of wine which I will bestow on you.* The others would haply make answer, *We have no mony, and if we had, we cannot get hence without leave. As for leave*, reply'd he, *let me alone to get it, I am sufficiently known; and for mony, God be thanked, I have yet enough to entertain a friend or two.* The Turks who were agreed with his Master, gave him leave to go and treat them some where.

Having carried them to a Tavern, he made them drink plentifully, and when they began to be drunk, he thought it time to lay his snares, in order to the advancement of his affairs, telling them that he had assisted many Slaves to get their liberty, and that he still had the same power to oblige others.

The poor besotted fools having their hearts full of grief, their bellies of Wine, and their heads warm, believ'd all the trapanning raskal said to them. Whereupon finding them more and more tractable, he would say to them, *Are you able to give four or five hundred Patacoons for your liberty?* Some answer'd they were, nay, haply if need were, they could advance a thousand, for they had such and such friends, who would not suffer them to continue long in that miserable condition. Others would say, we have yet a House or Tenement of Land, which should be

be ſold rather then they would ſtay long in Slavery, *&c.*

When the diſſembling Villain had pump'd out all he could get, he paid the reckoning, and brought back the new ſlaves to the place, where they were to remain till they were ſold.

Having lodg'd them there, he went to give the Jew an account of what the Chriſtian ſlaves had ſaid to him, and when they came to be ſold in the Market, ſome Turk, who was in league with the Jew, bought them, and then the Traitor went again to them, ſaying, *Thanks be to God, you have got a good Patron, he is a great friend of the Jew's with whom I live; if you are deſirous to make ſome agreement concerning your Ranſome, it is in my power to do you a kindneſs.* Theſe new ſlaves were very glad that they had met ſuch a friend, as they thought him, but the Jew had moſt reaſon to think him ſuch, for he was grown ſo expert in circumventing, that many times, the Jew with two or three thouſand Patacoons got a thouſand and more, inſomuch that he was thought to be worth a hundred thouſand Patacoons, and yet all the goods in his houſe were not worth fifty ſhillings. When this treacherous Chriſtian had compaſs'd ſome enterpriſe with ſucceſs, he receiv'd a conſiderable recompence. But it was God's pleaſure that his impoſtures ſhould be diſcover'd, and he was ſo cry'd down among the ſlaves, that not one would treat with him; and the new ſlaves were ſoon advertiz'd that they ſhould beware that Traitor.

When we were brought in, he addreſs'd himſelf to us, for upon our arrival he made his accuſtomed complements to us; but we had receiv'd a character

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of him before hand, as I have ſaid elſewhere. When a man is by misfortune fallen into ſlavery, if he be over-earneſt in the proſecution of his liberty, the iſſue of it proves ſomewhat like that of ignorant Swimmers, who being fallen into the water, out of a fear of being drown'd, ſtrive ſo much with their armes, that they are preſently tyr'd, and ſo their exceſſive diligence occaſions their miſcarriage.

RELATION X.

Of a new-married couple taken by the Turks and brought to Algiers.

IN the year 1641. at *Nantz* in *Britany* there was a Maſter of a Ship, who ſtay'd there onely for a fair wind to ſet ſail for *Canada*. While he ſtay'd for the wind, he fell in love with a rich Merchant's daughter, whoſe Father perceiving that ſhe as much affected him as he her, would by no means conſent to their marriage, conſidering the firſt fair wind would carry him away, and with him the love he had for his daughter. But the Maſter ſeeing on the other-ſide, that it would be a greater advantage to him, to marry his Miſtreſs, then he could expect from his going to Sea as long as he liv'd, carry'd his buſineſs on ſo ſucceſsfully, that they were ſecretly married, and before her friends had any notice of it, he was gone with his ſpouſe towards *Canada*, hoping that before his return all things would be accommodated, by the mediation of his friends. But Fortune intended to diſpoſe

diſpoſe otherwiſe of them; for ere he had been four and twenty hours at Sea, he was taken by a Pyrate of *Algiers*. The amorous Maſter minding more the careſſes of his Miſtreſs, then the exerciſes of *Mars*, deliver'd up his Ship, without any reſiſtance.

Some days after, the *French* Gentlewoman with her Husband, and the other ſlaves were brought to the Market at *Algiers*, where the Chriſtians are wont to be ſold. The *Turks*, *Moors*, *Greeks*, and *Spaniards*, who were not wont to ſee the faſhions of the *French*-woman, with their hair powder'd, and their heads neatly dreſs'd, look'd on her with much admiration. She ſaid to ſome Chriſtians who diſcours'd with her, and comforted her, *My onely fear is, that they will make me renounce my Religion.* It ſeems God was pleas'd with the fear of that woman; for the *French* Conſul prevail'd ſo far with the Baſſa, that the ſelling of her was ſuſpended, under pretence of ſome league with the *French*. But the true cauſe proceeded from the avarice of the Baſſa (as will be ſeen anon) who made no account of the peace; but in regard the *French*-Maſter had made no oppoſition, the Conſul alledg'd that the Ship was no lawful prize.

This in my judgement was an invention of the Baſſa's, who agreed well enough with the Conſul, to declare the Ship free, and ſo to defraud the Pyrate and the ſoldiers, and thereupon it was concluded, that the Maſter and his wife ſhould have their liberty, leaving the Ship and its loading to be diſpos'd of to the advantage of the Baſſa. While theſe things were in agitation, the Gentlewoman was ſent to the houſe of a Turkiſh Lady, where ſhe was well entertain'd,

tain'd, ſave that ſhe and her Husband were not permitted to talk together alone. I knew not what was the iſſue of this buſineſs, for ſoon after I left *Algiers*.

RELATION XI.

Of the ingratitude of a Portuguez *Slave.*

I Knew at *Algiers* a famous Pyrat named the *Grand Moro*, by country a *Moſabi*, which is a Nation of poor *Alarbes*, of little account, upon this ſcore, that they love the Kitchin much better than the Camp. They commonly deal in Tripes, and are very deformed in their countenances; for they are neither Blacks nor White, but look as if their faces were perpetually Oyl'd.

The *Grand Moro* came to *Algiers*, being about twelve years of Age, and growing weary of the Tripe-trade, he ſtruck in among the Pyrats, in the quality of a Boy belonging to one of the Captains; and by continual being abroad at Sea, and in divers engagements, he came to be an able Sea-man, and a good Souldier, and ſo got into ſuch repute, that they who put out the Galleys made him Captain of a ſmall Ship, afterwards of a greater of thirty Guns, till at laſt he came to be Captain of a Galley.

This ſame *Grand Moro* was a terrour to all the *Chriſtian* Ships, which came into the Mediterranean, and was by all the *Turks* accounted a ſecond, God *Mars*. I believe that if the Grand Seignor had given him

him the abſolute command of the Sea, as *Sultan Soly-man* gave it to the Arch-pyrat *Barberoſſa* in the laſt Age, his Victories would have ſurpaſs'd thoſe of all the *Ottoman* Generals. For he was a Lyon in engagements, and a Lamb in his victories, treating his ſubdu'd Enemies with extraordinary mildneſs.

Among many other Slaves which the *Grand Moro* had, there was one *Portuguez*, who, when he was aſhore waited on him in his Chamber, and at Sea as a Secretary. This *Portuguez* had ſerv'd his Patron very faithfully for ſome years, both at Sea and Aſhore. One day the *Grand Moro* was cruſing with his Ship neer the Coaſt of *Portugal*; he call'd his Slave, and ſaid to him, *You have ſerv'd me faithfully ſo many years, I now ſet you at Liberty.* Whereupon he order'd the Shallop to be made ready to ſet him Aſhore. While the Ship was Sailing towards the Land, he went ſecretly to the ſtern of the Ship, and opened his Patron's cheſt (for he had the Keys) and took out ſome Shirts, and for fear of being diſcover'd, put them about him under his cloaths: The Shallop was let down, and the *Portuguez* delivering up the Keys of the Cheſt, took his laſt leave of his Patron. He was ſet Aſhore, the Shallop return'd, and the Ship kept on her courſe. Some days after, the *Grand Moro* would change his Linnen; but he was diſappointed, for it was carri'd away by that ungrateful Slave. He fell into ſuch a paſſion, that he ſaid, *I ſwear by the Grand Seignor's life, that if that ungrateful Chriſtian ever come into my hands again, he ſhall be chain'd to the Oar as long as he lives.*

Much about the ſame time there happen'd a very remarkable accident. The General *Alli Pegelin* having

having loſt a Diamond of great Value, order'd his Slaves to look every where for it, and among others, one of them, a *Spaniard*, found it. He preſented the Diamond to *Pegelin*, who gladly receiving it gave the Slave for his reward half a Patacoon, ſaying to him, *Here take this, brute Beaſt without judgement, and buy a Halter to hang thy ſelf withall; thou hadſt gotten thy Liberty, and thou couldſt not keep it.* *Pegelin* was as ungrateful towards his *Spaniſh* Slave, as the *Portugnez* had been towards the *Grand Moro*.

RELATION XII.

The Cuſtom of bewailing the Dead at Algiers.

IN one of my precedent Relations, I made mention of the War made by a Barbarian King, *Bennali*, againſt the Baſſa of *Algiers*. Many *Turks* and Renegadoes were kill'd in that War. Among others there was kill'd a *Bulcebas*, that is, a Captain of Foot. This *Bulcebas* was a Renegado, and had been a Slave of my Patron *Mahomet Celibi Oiga*'s, and liv'd in the ſame ſtreet with *Mahomet Celibi*.

Upon the news of the death of this *Bulcebas*, my Patroneſs accompani'd by two Women-Negroes, her Slaves, and with all the Women in the Neighbourhood, went into the Widdow's houſe, and as ſoon as they were got in, they began to weep, lament, cry out, and torment themſelves as people out of their wits, and one of her Women was employ'd in continual ſtriking with an Iron bar upon a Table, which made

made such a horrid noise, that a Man would have said the street was full of distracted people. I knew well enough it was the manner of bewailing the Dead in *Africk*. But when my Patroness came home, I made as if I knew not the reason of all those Exclamations, and ask'd her why she had wept, and how her face came to be all scratch'd and bloody. She repli'd, it was the custom of the Country, and that they so bewail'd the Death of Friends and Relations. *It does very well, as for your part*, said I, *who were acquainted with the Deceas'd person, but why should your Woman-slave here be scratch'd and bloody as you are, she, who had no acquaintance with him, for she is newly come to you, and is yet Savage?* My Patroness repli'd, *she did as she saw others do, without any other reason.*

As to the word *Savage*, it is to be observ'd, that the Kingdom of *Algiers* hath many little Tributary Kings belonging to it, and some of them, for want of Money, pay their annual Tribute in Men. These men are either *Arabian* Prisoners, commonly called *Errant Arabians*; or for want of Prisoners they pay in their own Subjects. These people, at *Algiers* are called *Savages*, because they have not the common Language of the Country, neither the *Arabian*, nor the *Moorish*.

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RELATION XIII.

Of the inconsiderate Zeal, and the prudent.

WHile I was in the *Masmora* at *Tituan*, a *Mooriſh* Pyrat came thither with an Image of our Lady's, carv'd in Wood, which he had taken out of ſome *Chriſtian* Ship, and proffer'd it to ſell. All the *Spaniſh* Slaves got about him, and proffer'd a Chequine of Gold for it, that the Image might not be expos'd to contempt, or receive any injury. The *Moor* obſerving the zeal of the *Chriſtians*, told them they muſt give four times as much for it, or if they would not give it, he would burn the Image.

The devout *Spaniards* were extreamly troubled at the threats of the *Moor*, and were upon reſolving to give what he demanded. And to make up the ſum, moſt of the *Spaniards* would contribute all they had; for in the *Maſmora*, he who can ſpend a Patacoon a moneth is not to be accounted poor.

I look'd on what paſs'd without ſaying a word; at laſt I concern'd my ſelf in the buſineſs, and ſaid to the *Spaniards*; *Gentlemen, this Image is not worth ſo much.* They immediately anſwer'd, *We do not buy the Image for its value, but that it may not receive any injury.* I told them, *Your zeal is to be commended; but do you not conſider, that if this* Moor *ſhould carry hence four Chequines of Gold for an Image, which is not worth four Ryalls, he will go and report it all over the City, that the Chriſtians are Idolaters.*

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The zealous *Spaniards* would hardly hear my reason, and I was in some danger of being accounted a Lutheran among them. But I was reliev'd by a Reverend Father, a *Dominican*, who was also a Slave in the *Masmora*, a Man of a good Life, and great Learning. I acquainted him with what had pass'd between the *Spaniards* and the *Moor*. The good Father, out of a Zeal grounded on prudence went streight to the *Moor*, and said to him, *Will you take a Patacoon for that Image? if you are so pleas'd, you shall have it, if not, do what you will with the Image, and get you gone hence, or the Christian Slaves will beat you out of doors.* The *Moor* seeing the Religious man so resolute, said nothing of burning the Image, and forbearing all further insolency, was glad to get a Patacoon for it. If the *Spaniards* had given four Chequines for it, they had lost their money, the *Moor* would have laugh'd at them, and the Catholick Religion would have been slighted and derided: But the prudent Zeal of that Religious man sav'd the money of those poor Slaves, frightned the Barbarous *Moor*, and satisfi'd the *Mahumetans*, that the honour which Catholicks render to Images consists not in the materials whereof they are made, as *Pagans*, *Heretick*s, and ignorant persons do imagine.

RELATION XIV.

Two Examples of Liberality and Gratitude.

Saban Gallan Aga, whom I have often mentioned, was a *Spaniard* born, neer the frontiers of *Portugal*, and the Son of a common Sea-man. He fell very young into Slavery among the *Turks*, who had perſwaded him to renounce the Chriſtian Faith, which it was eaſie for them to do with a child.

This *Saban*, for his noble Demeanour towards all the World had the military name of *Gallan* beſtow'd on him. He was very rich, and he always employ'd himſelf in War both by Sea and Land, by which means he came to be *Aga*, that is, a Field-Officer. *Saban* paſſing one day through the Market where the *Chriſtians* are ſold, fell into diſcourſe with ſome Slaves, and by chance met with one of his Countrymen, whom he bought at a low rate, for he was a Fiſher-man, and ſo no great ranſome could be expected from him. He brought the Slave to his own Houſe, and ſaid to him; *I have paid a hundred and fifty Patacoons for you, if you will promiſe me to pay the like ſum in your Country to ſuch a one who is my Kinſman, and poor, I will order you to be ſet aſhore in your Country by the firſt Pyrat that ſhall go hence.* The Fiſher-man was well pleas'd with the propoſal, and promis'd to do what his Patron deſir'd. *Saban* accordingly ſent him away with the firſt Ship bound into the Ocean, and order'd him to be ſet aſhore on the

the Coast of *Portugal*, which was done. The Inhabitants of the Village where he Liv'd wonder'd to see him return'd so soon out of Slavery. He acquainted them with his adventures, and all that had pass'd between him and *Saban Gallan*.

He sold all he had, and, according to his promise, paid him who was to have the hundred and fifty Patacoons, who having receiv'd the money, writ a Letter of thanks to his Kinsman *Saban Gallan*. Afterwards, the honest Man returning to his Profession, to get his Livelihood, 'twas his misfortune to be taken again by the Pyrats, and to be brought to *Algiers*. He sent notice of his misfortune to *Saban*, who bought him again, and having treated him some days in his House, and furnish'd him with what Cloaths and Linnen he stood in need of, said to him, *Since you have shewn your self an honest Man, and perform'd your promise, you shall return once more to your Country, and pay what you cost to the same person within such a time.* The Fisher-man repli'd, *I am not able to do it, for I sold all I had in the World to pay my former Ransom, and therefore I will rather continue a Slave then promise what I cannot perform.* *Saban* hearing his reasons, said to him, *Pay it then at your own convenience* (the time before was six moneths) *within two years.* The Fisher-man accepted of that condition, and with the first opportunity, he was set ashore in his Country.

He went immediately to *Saban*'s Kinsman, and promis'd to pay him the sum agreed upon within two years, and so return'd to his Trade. But his Boat and all things else requisite thereto being either sold to pay his former Ransom, or lost, when he was taken

the ſecond time, he was forc'd to become a Servant to other Fiſher-men, ſo that he could not get ſo much as when he was upon his own account; but yet out of the little he got, he laid ſomewhat aſide towards the payment of his Ranſom.

The two years were paſs'd, and he had paid but a third part of the Sum he ought. To make good his promiſe, he bethought himſelf of an expedient, which was, to buy a hundred weight of Tobacco, and went along with a *Portuguez* Ship bound for *Algiers*, (where Tobacco was then very dear) with the *Baſſa*'s Paſs-port, to redeem certain Slaves. Being come to *Algiers*, he went ſtrait to *Saban*'s houſe, who was aſtoniſh'd to ſee him. The Fiſherman ſaid to him, *Patron, I have paid but the third part of what I ought you, as may be ſeen by this Acquittance, and for the remainder, having no other way to ſatisfie, I have brought hither a hundred weight of Tobacco, and if I can ſell it with the advantage I am told it will yield, I will pay you; if not, I will return to be your Slave, rather than give your Lordſhip, of whom I have receiv'd ſo great kindneſs, any occaſion to think me ungrateful.* *Saban* heard the Fiſherman's reaſons, extremely wondring at his Fidelity and Gratitude; and thereupon made him this anſwer: *You are an honeſt Man, faithful, and grateful, but over-harmleſs to live in this World; Go ſell your Tobacco, and return into your Country, and make the beſt advantage you can of both the Money and your Liberty.* He allow'd him meat and drink at his houſe, till the ſame Ship which brought him to *Algiers* return'd homewards, leaving at *Algiers* a perpetual Memory of his fidelity and gratitude, and

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carrying along with him into *Portugal* an eternal commendation of the Liberality of *Saban Gallan*.

RELATION XV.

Of the celebration of Marriage at Algiers.

MY Companion M. *Caloën* liv'd with an Old woman, Grand-mother to *Muſtapha Ingles*, one of the five *Turks* who were to be exchang'd for us. This *Muſtapha* had a Brother, named *Amet Ingles*, about two and twenty years of Age, but a very debauch'd Perſon, an exceſſive Lover of Wine and Wenches, inſomuch that it was impoſſible he ſhould Live long at the rate he did.

His Mother and Grand-mother prevail'd ſo far with him, that he promis'd to leave Drinking and Wenching, and live thence-forwards as an honeſt Mahumetan, of good repute, and to aſſure them he would do ſo, he ſaid to them, *I am content to Marry.* That propoſal extremely pleas'd both Mother and Grand-mother, who recommended to *Amet* ſeveral young Maids of his Quality, and among others, one whom he fancied much, by reaſon of her great Wealth. To compaſs this Marriage, *Amet*'s Grand-mother propos'd the buſineſs to the Maid's friends, and *Amet* emploi'd for a Spy and Ambaſſadreſs an Old woman who carried ſilk Stuffs to be ſold at great Houſes.

The old Woman manag'd her buſineſs ſo well, that within a few days the young Maid engag'd her word

to her; and ſhe alſo gave *Amet* ſuch an account of the Beauty, Virtues, and Fortunes of his Miſtreſs, that he was extreamly in love with her, upon the old Woman's diſcourſe; and in fine, the friends on both ſides approv'd the marriage. The Wedding-day was appointed; the future Bridegroom ſent his Miſtreſs a preſent of Ribbons, and ſuch toyes, and to make the preſent with the requiſite ſolemnities, *Amet* got together twenty ſlaves of his Friends and Relations, among whom I was one.

We march'd one after another, every one with a diſh cover'd, wherein the preſents were. *Amet* brought the ſlaves to his Miſtreſſe's door, where being come, he ſtaid in the ſtreet, and the ſlaves went into the houſe, which was built after the *Italian* way of Architecture, with a Quadrangle and Galleries all about it. The future Bride ſate on a cuſhion of red Velvet wrought all over with Silver-lace, at the entrance of a low room. Every one of the ſlaves ſet down his diſh on a place prepar'd for the receiving of it, making a low reverence to the future Bride.

The other ſlaves had taught M. *Caloën* and me theſe words, *Eylaa, Eylaa*, which we were to pronounce as loud as ere we could, after we had ſet all the diſhes on the ground; which was done. And preſently after the ſlaves belonging to the Houſe, both men and women, anſwer'd in the ſame Muſick. That done, we all made a low reverence, and went out of the houſe.

Amet ſtaid for us at the door, and as I paſs'd by him, he ſaid to me in *Spaniſh*, *Dunkirker, Is ſhe handſome? Very handſome*, reply'd I, taking beauty according to the opinion of the *Africans*; for they

they think the women beautiful, when they are somewhat inclin'd to fatness. — That news pleas'd *Amet* well, for he had never seen his Mistresse's face, in regard it is the custome of the Country, that the women, when they go along the streets, should have two veils over their faces; one which covers the fore-head to the eyes, the other coming down over the nose. When they are at home, they are not so shy of the Christian slaves; for they say the Christians are blind; but if a Mahometane should see their faces uncover'd, 'twere a great sin; and it is not permitted that a young man should speak with a Maid who stands upon her honesty, in her Father's or other Relations houses.

Me-thinks this kind of demeanour seems very strange; but it is requisite in that Country, by reason of the lewd inclinations of the Women. For notwithstanding all the caution of the Men to keep their Daughter's and Wives at home, they find out a hundred inventions to get abroad, sometimes upon visits, sometimes to Bath themselves, and sometimes under pretence of devotion (an invention sufficiently known also in *Europe*) to go to such a *Marabout* or *Santon*; and so they prostitute themselves, if they have any convenience, to all they meet, though they be common Rogues, Sodomites, and the meanest sort of people.

RELATION XVI.

Necessity is the Mother of Diligence and Industry.

WHen I liv'd at *Alli Pegelin's* Bath, we were five hundred and fifty Christian slaves, who were to get our daily bread by our industry. 'Tis indeed a thing worthy admiration, to consider how every one made his advantage of his industry in that necessity. The most common exercise of that School was Theft. There was in the Bath an *Italian* Slave, whose military name was *Fontimama*; he presum'd so much on his Art of Stealing, that he would often invite some of his companions to dine with him at noon, on what he should get between that time and the hour appointed to set their Jaw-bones a-grinding.

One day about ten in the morning, he invited my Companion *R. Saldens* to dine with him, conditionally he would take a turn with him about the City. *Fontimama* carry'd *Saldens* among some Jews, changers of money, whereof there are many at *Algiers*, taking up their standings in the Streets with a little Table, where they change Patacoons, and half-Patacoons into *Aspers*, making some small gain by that exchange. *Fontimama* ask'd for *Aspers* for a half-Patacoon, shewing a piece which was good; he help'd the Jew to tell them, and after they had done he proffer'd the Jew a counterfeit piece. The Jew, who

who knew money well enough, would have his *Aspers* again, which he could not so get, but that some stuck to the hands of that crafty thief. From him they went to another Jew, and so to another, till at last he had done his work so well, that about noon *Fontimama* return'd to the Bath with a couple of Pullets, and money enough to procure their skins full of Wine.

Another time being in our Patron's Galley on the Coast of *Barbary*, before a place called *Terrevecchia*, *Fontimama* with some other slaves were sent ashore to take in fresh water for the Galley. The *Alarbes*, Inhabitants of the Country, came presently about the Slaves, asking them whether they had any Iron to sell (for it is very dear about that place) and the slaves sometimes sold them Nails and such pieces of old Iron. *Fontimama*'s Companions having sold all they had, the buyers told their Neighbours that they had bought Iron of the slaves of the Galley.

Two *Alarbes* hearing there was Iron to be had pretty cheap, came to the Sea-side to buy some, and addres's'd themselves to *Fontimama*, who told them he had some to sell, and thereupon sold them the Anchor of the Galley for five Patacoons. He receiv'd the money, and said to them, *Friends, it is impossible for you two to carry so heavy a burthen, go and call some of your neighbours, and I will help you also.* The innocent *Alarbes* went to get the assistance of their Neighbours; in the mean time *Fontimama* got into the Galley, and put a Plaister over one of his eyes. The two Merchants return'd, accompany'd by twenty *Alarbes*, to carry away the Anchor,

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and began to undo the Cable; for it was the greatest Anchor of all, and then aboard the Galley. *Alli Pegelin*, who was lay'd down to rest himself at the Poop, saw those *Alarbes* at the Prow of his Galley quarrelling with the Turkish soldiers, who would not suffer them to carry away the Anchor. One told *Pegelin* the story, how that *Fontimama* had sold the Anchor. He gave order in the first place that that crue of *Alarbes* should be sent packing out of the Galley, which was immediately put in execution with good Bulls-pizzles. The *Alarbes* being sent away with good store of bangs instead of the Anchor, *Pegelin* ask'd *Fontimama*, why he had sold the Anchor of the Galley being not his to dispose of. *Fontimama* reply'd, that he thought the Galley would go better being discharg'd of that weight. All the Galley could not forbear laughing at that answer; and *Fontimama* kept the five Patacoons.

There was in the same Bath a *Brabander*, named *Francis de Vos*, but he was otherwise call'd the *Student*. He did not belong to *Pegelin*, but by order from his Patron, and *Pegelin's* permission, he liv'd in the Bath, having an Iron chain [illegible] hundred weight at his leggs, that he might not stir thence; which was done, to hasten the payment of his ransom. This man was a kind of Secretary to the slaves of the *Low-Countries*, *Dunkirk*, and *Hamborough*, being always employ'd in writing of Letters for them, without any other reward, save that he would accept of a dish of drink. And whereas he was, by reason of his Letters always accompany'd by *Flemings* and *Dutch*-men, who came to him, and made him drink for his pains, when he had done, he made a shift to sub-

subsist by that means. For the Taverner, at whose Lodge he wrote, found him meat all that day, in requital of the advantage he made by selling his Wine to those who employ'd him.

There was also a *French* Cavalier, who had been six years in slavery, yet had not receiv'd a peny out of his Country. He was always well clad, for a slave; did eat and drink of the best; and many times invited his Companions to dine with him. He had great acquaintances among the *French*-Renegadoes, who lent him money at interest, he being oblig'd to repay it at a certain time: But to pay some, he took up mony of others upon the same termes. Now all the Renegadoes being soldiers, and always abroad in the wars by Sea and Land, it happen'd that some of his Creditors died every year; and they having no Relations, Wives, or Children, the Debt was paid at their deaths. And though there were some obligation in writing, it signify'd nothing, for the Cavalier being a slave, the obligation was of no force.

I knew a *Spaniard*, whom I shall here call *Rodrigo*, a person, who though far from being valiant, yet liv'd by the reputation of his sword, that is, a kind of a Hector. These people in *Spanish* are called *Vendevuidas*. This *Rodrigo* got his livelihood by composing differences between the Slaves, bringing them to drink together after they were reconciled, and making good cheer among them. But it was his main business to set the *Spaniards* together by the ears, and afterwards to mediate between them, and take his share of the drink at their argeement.

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Rodrigo would be always haunting the Taverns of the Bath, where he thought the greatest Drunkards resorted; for commonly, when the reckoning came to be paid, there was some dispute between the drunken Turks, and the Christian Taverner. *Rodrigo* compos'd those differences with a *Spanish* gravity, saying, *Gentlemen, it is sufficient, that a person of my rank and quality says it.* And when the Turks would not pay the Taverner, *Rodrigo* gave notice of it to the Guardian, who presently lock'd up the Bath; and when the drunken Turks drew their Knives, *Rodrigo* came behind them with a Ladder, and getting the Turks head between the rounds, laid him all along (which he might do to part them, for a Christian is not to strike a Turk upon pain of death) and then the Guardian came in, and caus'd the Turk to pay, or made him leave something in pawn. For such services as these was *Rodrigo* much esteem'd among the Taverners of the Bath, having for his reward a good supper.

There was a *Muscovite* among us, about fourscore years of age, not able to do any thing of hard labour, as having been bruis'd. He made clean the necessary house of the Bath, and every week went a begging of alms of the Slaves for his pains. With what was given him he made a shift to subsist.

There was also a young Lad, a *Hamburgher*, who at his being taken had lost an arm, and so could not do much for his livelihood, and yet the Patron allow'd him nothing. But a Country-man of his having given him half a Patacoon, he bought with it a pair of Nine-pins, and Pidgeon-holes. He went out of the City,

City, neer the gate, hir'd out his Pins, and the Holes to the children who were playing there, and ſo made a ſhift to live pretty well. The *Spaniards*, who could keep Taverns liv'd like Princes among the ſlaves, and in a ſhort time got as much as paid their ranſom. For thoſe who can get in a Pipe of wine in *September*, which coſts them ſixteen Patacoons, will, by retail, make forty or fifty of it.

There were alſo among us ſix Surgeons, who got much mony, for they were ſent for by the Citizens. But whereas ſome men are ordinarily loſt by mony and good cheer, theſe came to their deſtruction by Women and Wine.

There were ſome employ'd themſelves in footing ſtockings, and others got their livelihood by ſome kind of Games. But the profeſſion moſt us'd was ſtealing. Every night there was publikely ſold what ever had been ſtollen the day before, as I have related more at large in the diſcourſe of my Captivity. The Prieſts liv'd on the alms of the Chriſtian ſlaves.

In fine, all of all Nations made ſome ſhift to live, ſave onely the *Engliſh*, who it ſeems are not ſo ſhift-full as others, and it ſeems alſo they have no great kindneſs one for another. The Winter I was in the Bath, I obſerv'd there died above twenty of them out of pure want. Nor are they therefore much eſteem'd by the *Turks*; for an *Engliſh* man is ſold at ſixty or ſeventy Patacoons, when a *Spaniard* or *Italian* is valued at one hundred and fifty, or two hundred. My meaning is, when the value is ſet according to the body, and not according to the ranſom that may be gotten.

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There were other ſlaves who frequented certain houſes, where they daily carried water, and fetch'd away the dirt, and liv'd on the ſalary they had for their pains. But you are to know, that theſe ways of getting ones livelihood were allow'd onely when the Patron's work was done. I was ſo ſatisfy'd with the conſideration of what paſs'd among the ſlaves of the Bath, that when I liv'd with *Mahomet Celibi Oiga*, to divert my ſelf, I went to diſcourſe with the *Student*, about whom there would always be ſome *Dunkirk*-ſlaves, relating their adventures at Sea; the *Dutch*, what paſs'd in the *Eaſt-Indies*, *Japan*, and *China*; the *Danes*, and *Hamburghers*, at the Whale-fiſhing in *Green-land*, what time of the year the Sun appears in *Iſeland*, and when their ſix months-night is at an end. Or if ſuch converſation pleas'd not, I went among the *Spaniards*, who govern'd the Dominions of their King as they pleas'd, or talk'd of the delicaces of *Mexico*, or the wealth of *Peru*. Or if I went among the *French*, we had news from *New-France*, *Canada*, *Virginy*; for moſt of the ſlaves are people ſome way related to the Sea.

By this account of the ſlaves may be ſeen what a Miſtreſs Neceſſity is, and that there can be no better Univerſity to teach men to ſhift for their livelihood, then one of the Baths at *Algiers*.

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RELATION XVII.

Of a Religious-Man of the Order of the Diſcalceate Carmelites, a Slave, and his Patron Alli Pegelin.

IN the year 1641. there was at *Algiers* a *Diſcalceate Carmelite*, in whoſe converſation it might be clearly ſeen, that a good life and prudence accompany'd his doctrine. This reverend man was known by the name of Father *Angeli*, by Country a *Genoueſe*. He had made his reſidence ſome years in *Perſia*, by order from his Superior, as he often told me himſelf. Intending to return to *Italy* through *Turkey* with a Paſs-port from the Grand Seignor, he and his Companion, a *Portuguez*, were taken by the Pyrates. Theſe two Religious men being brought before the Baſſa, ſhew'd their Paſs-port, but to no purpoſe, for the Baſſa ſaid to them, *Write to* Conſtantinople, *and make your complaints of me, if you think good; if you are unjuſtly dealt with, you muſt bear it patiently.* Being to be ſold, *Pegelin* bought them, and ſent them to the Bath with the other ſlaves.

Father *Angeli* ſaid Maſs every day, and perform'd all other Eccleſiaſtical Functions, and in a ſhort time, I know not by what ſecret inclination people had for his Vertues, he was belov'd of all, not onely *Catholicks*, but alſo *Lutherans*, *Calviniſts*, *Puritans*, *Schiſmaticks*, and *Nicolaitans*; for the Bath

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was furnish'd with all these sorts of Religions.

When this good Father came neer the places where any slaves were eating, they desir'd him to participate of what they had, even the *Russians* and *Muscovites*, who by a natural antipathy seem to be absolute strangers to kindness and civility. If there happen'd any difference among the slaves, what nation soever they were of, he perswaded them to a reconciliation: Which endeavors of his brought down a blessing on all his other actions. If any slave were sick, Father *Angeli* took care to get some good thing made for him; and if any slave who came to Confession, made any discovery of his wants, Father *Angeli* gave him an alms, and he was never without mony, by the means of some devout slaves, who entrusted him with the distribution of their Almes; so that the vertues of this Religious man gain'd him the reputation of a Saint even among the *Turks*.

Pegelin having heard of him, sent for him one day to his house. He went, and submissively ask'd what service he had to command him. *Pegelin* said to him, *Papas* (so the *Turks* call the Priests) *I have heard, that you are a vertuous and learned man, and that you are able to satisfie any question is put to you; you must now give me satisfaction in one thing I shall aske you.* The good Father *Angeli* made answer, *I am your Excellency's slave, 'tis my duty to obey.* Then *Pegelin* said to him; *What will become of me? pray tell me what you think at least.* The Father replyes, *Your Excellency is Captain General of the Gallies, and I am but a poor Religious man; your Excellency is my Patron, and I am your slave; me-thinks it were*

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a breach of the respect I ow your Excellency, for me to give my judgement. This Complement pleas'd *Pegelin* very much, for the Turks expect submissions; whereupon *Pegelin* said to him, *Speak your mind freely, I shall not take it ill*, commanding him once more to tell him what he thought of him. Father *Angeli* seeing himself so press'd, confidently reply'd, *Relying on your Excellency's promise, I will tell you what I think of you; I am of an absolute perswasion, that the Devil will have you.* *Pegelin* ask'd him, Why? The Religious man answer'd, *In the first place you are a person of no Religion, and all your thoughts are bent on the robbing and ruining of the Christians. Next, you never do any works of piety, much less any of mercy; you live as if there were no just God, nay, you laugh at the* Alcoran, *and whatever it commands the Mahometanes to do; you never go into the Mosquey, nor ever read your Assala.* Nay, he not only neglected the reading of the *Assala*, but, what is more, when he was at the Bassa's Palace, in the Hall of Audience, I was told, that when the Moor made an out-cry (which was the signal for praying, as among Christians the ringing of a Bell) he cover'd his face with his Handkercher, and I believe he did it that he might the better forbear laughing at their Ceremonies. In fine, the Father anatomiz'd his whole life, shewing clearly that *Pegelin* had no other Religion then an insatiable Avarice, and never so much as thought of the salvation of his soul.

The Father having ended his discourse, *Pegelin* said to him smiling, *Papas, when do you think the Devil will have me?* Father *Angeli* reply'd, *When you dye, that is, when your soul shall leave that miserable*

body. Pegelin made anſwer, *As to my death, it may yet be at a great diſtance, and therefore as long as I ſhall live, I will endeavour my enjoyments as much as I can, and when I am once dead, let the Devil do what he will with me.* With that he commanded the Religious man to return to the Bath.

By this ſtory it is apparent, that truth may be told to great Perſons, though tranſcendently impious, without any danger, when Prudence hath made choice of a convenient time to do it.

RELATION. XVIII.

The uſe of Poiſon is very common in Africk.

THe Poiſoning of people is a crime very common in *Africk*. While I was at *Algiers* the Pyrates took a Frigot which had been made at *Dunkirk*. The building of it pleas'd all the Captains of the Galleys, inſomuch that there was a certain emulation who ſhould have her. But the Baſſa's proportion of the ſlaves being one of every eight, and of every Ship the one half, the Baſſa's Brother, who was Captain of a Pirateer, had the Frigot. The *Grand Moro*, a famous Captain, was ſo much troubled at it, that he ſaid publickly he had been injur'd, the Frigot had been deny'd at the rate he had proffer'd for it, and that the Baſſa's Brother was good onely to divide the booty, after himſelf had taken the pains to get it.

That diſcourſe was related to the Baſſa's Brother, who

who was much incens'd thereat, and bethought himself how he ſhould be reveng'd. He could not ſend him a Challenge, becauſe it was not the cuſtom, and beſides, he was no match for ſuch an enemy as the *Grand Moro*. He therefore diſſembled his indignation, and ſome daies after, invited the *Grand Moro* with ſome other Captains to dine with him, entertaining them after the beſt manner he could, the better to cloak his malicious deſign.

Dinner being ende', and the *Grand Moro* come to his own houſe, he found himſelf very much indiſpos'd. Whereupon calling a ſlave of his who was a Surgeon, he ſaid to him, *You muſt immediately give me ſome remedy, for me-thinks I am poiſon'd.* The Surgeon, a man very expert in his profeſſion, gave him preſently a good draught of milk, and finding that the milk ſtay'd with him, he caus'd his head to be hung downwards, and at laſt the Milk came out, bringing the poiſon along with it, and by that means the *Grand Moro* was cur'd, and the Baſſa's Brother laugh'd at by the Turks, for his ignorance in preparing the poiſon after the *African* way, which is, to make the compoſition ſo, as that it ſhall not do its effect till ſome time after it is adminiſtred. This ſlow operation of the poiſon cauſes many *Spaniards*, and *Italians* to renounce the Chriſtian Faith. The reaſon is, that many Turks are addicted to the abhominable ſin, and the women are eaſily debauch'd by their ſlaves. Whence it comes, that having continu'd in their lewdneſs ſometime, the women ſay to them, *If you will renounce your Religion, I will marry you, and, of a poor ſlave, make you Maſter of this houſe and all I have.* Theſe promiſes are tempting, and moſt of

the ſlaves, being ordinary Sea-men, and poor in their own Country, and conſequently oblig'd to get their livelihood by hard labor, they are inveigled by theſe taking appearances of liberty and wealth, ſtrengthned by the ſollicitations of a handſome woman, and ſo prefer the temporal before eternal happineſs. Being thus agreed, the women give their husbands a ſlow poiſon, ſo that the husband dying ſome months after, the widdow marries the Renegado ſlave. There is no great inquiſition made into theſe crimes by the Magiſtrate; inſomuch that there are many who boaſt of their excellence in that Art.

It comes into my mind, that I once over-heard two *French* Renegadoes diſcourſing to this purpoſe. One of them ſaid to the other, *Do you ſtill viſit your Wench?* The other anſwer'd, *I have ſeen her lately, but am weary of her, I have a doſe in my Cheſt to ſend her going into the other world.* I alſo obſerv'd, while I was a ſlave at *Pegelin*'s, that our Patron made a great feaſt at a Country houſe of his, and for greater pomp, the meat was carried thither by two hundred and fifty ſlaves (among whom I carried a diſh of Nuts) who march'd all in a file, there being a certain diſtance between every twenty, and there was one who carried a Basket cover'd with a piece of Silk, wherein I ſuppoſe there was ſome kind of Paſtry. The Gueſts were the moſt famous Captaines, and the richeſt Setters out of Gallies. The Baſſa alſo was invited, with ſome of his principal Favourites; but twenty of his own ſlaves brought his meat and drink thither, for he would not truſt *Pegelin*; yet was it not taken amiſs. 'Twere better ſometimes to eat with a poor *Alarbe*, in *Africk*, then to be invited to the entertainments of ſuch great Perſons. RE-

RELATION XIX.

The Turks keep their words.

IN one of my precedent Relations I made it appear that *Pegelin* had no other God nor Religion then his Interest. Which I here hint again to heighten the Reader's astonishment, when he finds a person so destitute of Religion, to be so Religious an observer of his word.

Having been five months his slave, I went to speak with him concerning my ransome; and to move him to compassion, I kiss'd the sleeve of his Garment which hung down to the ground (an *African* complement) and said to him, *May it please your Excellency, I have been five months your slave; I question not but your excellency is by this time sufficiently inform'd what I am, to wit, a poor soldier, and not a person of wealth and quality, as your Excellency said you knew well enough when you bought me.* (For the Turks are very liberal in giving titles to the new slaves, calling one a Cavalier, another, a Count's Son, and saying the others are very rich, by that means to get a greater ransom out of them.) *Pegelin* made answer, *I know not yet who you are, but if I agree with you about your ransom, though I should afterwards come to know that you are much richer then I took you to be, I shall keep my word, as I have done with several other persons,* naming to me among others a Merchant of *Genua*, called *Marco Antonio Falconi*. But as I have said

elſewhere, the treaty concerning my ranſom was put off for ſome days, and I return'd to the Bath. The ſame night I enquir'd of ſome ſlaves of my acquaintance, whether our Patron had kept his word with his ſlaves, when they had agreed with him, and what was the ſtory of *Marco Antonio Falconi*, of whom he had ſpoken to me. They told me that they had been Eye-witneſſes of it againſt their wills; for they then row'd in the Galley; and they told me the whole ſtory, to this effect.

A *Genua*-Merchant, who had reſided long at *Cadiz* in *Spain*, where he had carryed on a great Trade, being grown very rich, and having but one child, a Daughter, thought it time to give over trading, and return into his Country. He ſet all things in order, and embark'd himſelf with his Daughter, who was about nine years of age, in a Brigantine. They always kept in ſight of land, for fear of meeting with the Turkiſh Pyrates. Being on the coaſt of *Valentia*, *Pegelin*, whoſe Gallies were thereabouts, diſcovers the Brigantine at a great diſtance, and gave order for the chaſing of her. Thoſe of the Brigantine, endeavour'd all they could with the help of Sails and Oars to get to land; but the Gallies, by reaſon of their abundance of Rowers, being come within Musket-ſhot of the Brigantine, the *Genua* Merchant and the Marriners caſt themſelves into the Sea, and made a ſhift to ſwim a ſhore; and the young Girle was onely left in the Brigantine. Some Turks by *Pegelin*'s order went into the Brigantine, to bring it away.

The Merchant being got aſhore, and ſeeing his Daughter in the hands of the Turks, went as far as he could

could into the Sea, and holding up his Handkercher, made a ſign to the Gallies to come and take him in. The Turks were aſtoniſh'd to ſee ſuch a thing, and *Pegelin* himſelf, who ſent out the Boat for him. The Voluntary-priſoner was brought before the General *Alli Pegelin*; who, jeering him, ask'd, why, having ſo fortunately eſcap'd, he would of his own accord come into ſlavery, which makes the moſt confident to tremble.

The Merchant, perceiving that he who ſpoke to him was the General, began this ſpeech in the *Italian* Language, which *Pegelin* underſtood very well. *Your Excellency is aſtoniſh'd to ſee me voluntarily render my ſelf up a ſlave, a condition, which men, by a natural inſtinct, have all the reaſon in the world to fear. But the reaſon I ſhall give your Excellency will take away that aſtoniſhment. I am a Merchant of Genua, I have traded ſome years in* Spain, *and I thought to retire with this Daughter, my onely childe into my Country. Your Excellency hath made her your priſoner, and you have taken me with her; for though it ſeem'd that I had eſcap'd, yet was I more a Priſoner then ſhe, by my Fatherly affection. And therefore I thought fit to render my ſelf to you, and if your Excellency will ſet me at a ranſom, I will pay it if I can, if not, the ſatisfaction of having done what I ought for my daughter, will make me the more eaſily ſupport the difficulties and inconvencies of ſlavery.*

Pegelin, having attentively harkened to his diſcourſe, ſaid to him, *You ſhall pay for the ranſome of your ſelf and your Daughter ſix thouſand Patacoons.* The *Genoeſe* immediately reply'd, *I will do it.* There was in the Galley a *Genoeſe* ſlave, who deſir'd to

ſpeak with the General, which being told *Pegelin*, he was admitted, and ſaid to him, *I know this priſoner very well, he is my Country-man, I have heard that he pays your Excellency ſix thouſand Patacoons, but he is able to pay four times as much.* *Pegelin* reply'd, *Parola de mi e parola de mi*; that is, *My word is my word.* This ſhews, that Turks and Infidels keep their words, to the ſhame of Chriſtians, who many times take occaſion to break theirs.

RELATION. XX.

None ſo cautious but Wine and Women may betray.

A Gentleman of one of the moſt illuſtrious families of *Portugal*, whom we ſhall here call *Dom Oenophilo*, had been engag'd in many Duels and differences. But every one being blind in his own paſſion, he muſt needs have committed many great miſcarriages; for notwithſtanding his great quality, he had been twice ſentenc'd to death at *Lisbon*, and yet by the interceſſion of that powerful Advocate Mr. *Mony*, which ſometimes interprets the Laws as he pleaſes; and with the aſſiſtance of his Friends, *D. Oenophilo* was twice pardon'd. In the year 1637. he was further accus'd of ſome Murther, and to avoid the rigor of the Law, he embark'd in the nigh-time with his wife to go for the *Indies*, the common Sanctuary of the *Portuguez* Malefactors. Having been ſome days at Sea, the Ship was taken by the *Turkiſh* Pyrats;

Pyrats; and *Dom Oenophilo* and his Wife were ſold to a Moor named *Cagarino*. This new ſlave agreed with his Patron for the ranſoming of himſelf and his wife, conditionally that he ſhould remain as a Hoſtage, and that his wife ſhould return home at liberty to ſend over the ranſom. His wife was ſent away, and he devoutly expected the mony; and being not oblig'd to work as the other ſlaves were, Idleneſs found him ſomewhat to do; for he fell in love with his Patroneſs, and not daring at firſt to diſcover his affection, he ſate down in hopes of a convenient time to do it. It happen'd that he made acquaintance with two Knights of *Malta*, who were *French*-men, and ſlaves. Theſe obſerving in *Dom Oenophilo* a great judgement, noble education, and an extraordinary natural eloquence, it ſo far heightned their friendſhip, that the two Knights invited *Dom Oenophilo* to drink a glaſs of wine, and preſs'd him to take a greater doſe of it, then he was wont to do in *Portugal*. Having his head full of wine, and his mind of Love, he return'd home, and began to court his Patroneſs. His Patron coming in, and ſurpriſing him at it fell upon the Gallant, and gave him two or three good cuffes o'th' ear. *Dom Oenophilo*, who was no more circumſpect in his ſlavery then he had been when he was at liberty, return'd the blows in the ſame coin, together with the intereſt. His Patron incens'd upon a double account, as well for the blows he had receiv'd, as for what had paſs'd between him and his wife, being mad to be reveng'd for that double affront, ran ſtreight to the Baſſa's Palace, and made his complaints, requiring, that, according to the Turkiſh Laws, he ſhould be burnt alive. Order was given to the *Sanſes* (who are the Officers

Officers of Justice) to bring the Criminal before the Tribunal to answer for himself. *Dom Oenophilo* being brought before the Bassa, he said to him; *You are accus'd for having beaten a Turk, and which is worse, your Patron, and according to the Laws of this Country, you are either to renounce the Christian Religion, or to be burnt alive.* *Dom Oenophilo* deny'd the fact, alledging that he had onely defended himself from the blows, and he brought in a Turk for a witness, who spoke on his behalf. But the Bassa would not admit of his excuses, accounting the Patron's accusation a sufficient proof. He pronounc'd the sentence without any further solemnity, that *Oenophilo* should take his choice, either to renounce, or be burnt alive. The unfortunate man finding himself so put to it, answer'd, as a good Christian, and resolute Knight, that he would not renounce. Whereupon the sentence was pronounc'd, that *Dom Oenophilo* should be burnt alive. All things were prepar'd, and the *Sauses* conducted the Criminal to his punishment; but the Bassa commanded the execution to be suspended till further order. The Bassa minding his own concerns above all things, found a way to make his advantage of that offence, and propos'd this reason to those of his Councel, who had given their voices for the sentence. *If this Offender*, said he to them, *had kill'd another slave, his Patron would have been oblig'd to make satisfaction for the dead slave, or to resign the Delinquent to be dispos'd of to the advantage of the deceas'd Slave's Patron. This Offender hath beaten a Turk, which is a greater crime then to have kill'd a Christian; and upon the prosecution of his own Patron,*

tron, we have condemn'd him to death, by which condemnation, his Patron hath loſt the propriety he had in him, and it is devolv'd to me, as repreſenting the perſon of the Grand Seignor. Having therefore the power to pardon ſuch as are condemn'd, I give that ſlave his life, and ſo it is conſequent that he belongs to me.

This reaſon was approv'd by all the *Agas*, who are of his Councel. *Dom Oenophilo* is declar'd the Baſſa's ſlave by the Councel of the *Agas*. And the Patron having loſt the propriety of his ſlave, and receiv'd blowes, got alſo the reputation of being Cuckolded by him. *Dom Oenophilo* was ſent among the ſlaves of the Baſſa, having at each legge a Garter of a hundred weight of Iron. When I came to *Algiers*, he liv'd in the Baſſa's Stables, where I was intimately acquainted with him, and found him a perſon full of Moral Vertues. And in that miſerable ſlavery, by his prudence and noble Demeanour, he knew ſo well how to oblige all people, that he was continually viſited, and his Country-men ſupply'd him with all things neceſſary. When I left *Algiers* in the year 1642. I left him in the ſame condition, loaden with Irons, and know not what became of him ſince.

RELA-

RELATION XXI.

A way to cure the Pox at Algiers *without the help of either Doctor or Surgeon.*

MY Patron *Alli Pegelin* had among his ſlaves one named *John Motoza*, who was as deeply as man could be in that which ſome call the *Neapolitane*, others the *French diſeaſe*, inſomuch that he was thought incapable of doing any ſervice whatſoever, as a ſlave. The Spring was coming on, and the Gallies were to go out. *John Motoza* was commanded to go aboard, where his employment was to row. This command troubled him extreamly, for he was of opinion that a good ſweating-tub would agree better with his body then the hard labor of a Galley, a hardſhip not eaſily imaginable by thoſe who have not had the tryal of it. He goes to his Patron, and ſays to him, *Your excellency hath given command that I ſhould go aboard the Gallies, which labor I am abſolutely unable to perform, as having not the uſe of either arms or leggs.* What ailes you, ſays *Pegelin* to him? He confidently reply'd, *I have got the Pox. Pegelin* ſaid to him ſmiling, *Go get you aboard the Galley, it will contribute more to your health, then if you did ſweat in* Spain, *or endure the other tortures neceſſary for the cure of your diſeaſe.* There was no appeal from what was poſitively ſaid by *Pegelin. Motoza* goes aboard, is chain'd by the legge as the other ſlaves who were to row, and with the help of a Bull's

Bull's pizzle made to work as the reſt. His conſtant Commons was old and dry Biſket, his drink fair water. At the end of forty days (I was Eye-witneſs of it) *Motoza* was abſolutely cur'd. The reaſon is, that through extraordinary pains taking he had ſweated extreamly, and had withall fed on dry meat. If any are troubled with the Pox, and loath to venture on thoſe chargeable yet dangerous cures now practis'd, they may make uſe of the aforeſaid remedy, which will prove ſo effectual, that after tryal made of it, they may give it their *Probatum eſt.*

RELATION XXII.

Of a French-man who would have turn'd Turk, but continu'd a Chriſtian in ſpight of his teeth.

A *French*-ſlave belonging to *Alli Pegelin* had row'd ſeveral Voyages in the Gallies; but not able to brook that kind of life, he deſir'd *Pegelin*'s permiſſion to renounce the Chriſtian Religion, and to embrace the Turkiſh, which *Pegelin* would not ſuffer him to do, becauſe the Renegadoes are worth much leſs then the Chriſtians; for being once turn'd Turks, they are not oblig'd to row as the Chriſtians are. This *French*-man was laugh'd at by his Companions, and to avoid being abus'd, as alſo to force his Patron to permit him to renounce, he addreſs'd himſelf to ſome Renegadoes, and got a Turkiſh habit of them; which having put on, and ſhav'd him-

himself after the Turkish mode, he gave himself the name of *Mustapha*. Being so accoutred he went to a Garden of his Patron's without the City. Those who kept the house knew him well enough, and thought he had renounc'd his Religion, with the consent of his Patron. When the crafty *Pegelin* heard that the *French*-man was in his Garden, he went thither, where being come he call'd for *John*, which was the name of the *French*-man. *John* came and appear'd before *Pegelin*, answering resolutely, *My name is Mustapha and not John*. *Pegelin* seeing him in that equipage, call'd four slaves, who having laid him all along on the ground, cudgell'd him so long till at last he cry'd out; *My name is John, and not Mustapha; I am a Christian, and not a Turk, I will put on my Christian habit*. Thus it may be said that *Pegelin* cudgell'd a Christian into his Christianity, which he would have renounc'd.

RELATION XXIII.

Of the simplicity of a young Jewess.

AFter I had got out of the Masmora at *Titman*, M. *Caloën*, a Turk who had the oversight of us, and I took a Chamber in that Quarter of the City where the Jews inhabit. Our Chamber was unfurnish'd; for, according to our manner of life, we had no need of furniture; and when we had a desire to buy any thing, the Jews accommodated us for a small piece of money. It happen'd that a young Jewess

Jeweſs having brought us ſomething, ſhe took occaſion to fall into diſcourſe with me in the *Portuguez* language, which I could make a ſhift to underſtand, and I anſwer'd her in *French*, which ſhe underſtood well enough. She was about ſixteen or eighteen years of age, as ſimple as one could have wiſh'd a woman. I ask'd her whether ſhe were married: She anſwer'd, ſhe was not. *Me-thinks*, ſaid I, *it ſhould be much more troubleſome to you to live without a husband, then to abſtain from the eating of Swins-fleſh, which is ſo rigorouſly forbidden by the Law of* Moſes. Whereto ſhe made anſwer, *Now that you talk of Marriage, pray tell me, is it celebrated all one in your Country, the Kingdom of* Dunkirk, *as it is here?* I ſaid it was. *I would fain know*, ſaid ſhe, *whether a man may have as many wives there, as he pleaſes himſelf?* I anſwer'd, *No, marriage is there quite contrary to what is here; for it is lawful for one woman to have ſeven husbands, and all thoſe husbands are in ſubjection to the wife.* She ask'd me, which of the ſeven lay with her. I reply'd, *That they took their turns, but that he who gave the woman moſt ſatisfaction had her oftener.* This diſcourſe pleas'd the young Jeweſs ſo well, that ſhe took her leave with a ſigh, ſaying, *God's bleſſing light on ſuch a Country.*

RE-

RELATION XXIV.

Of the prudent retirement of a Pyrate.

IN the year 1639. there was at *Algiers* a Turkish Soldier, who had been engag'd in many courses at Sea as a private Soldier, and with much thrift having got together the sum of two hundred Patacoons, he thought himself rich enough to have the command of a little Vessel. He bought such a one as his stock could purchace, that is an open one, without any Deck, and set up a flagg as a signal for such as would venture to Sea along with him, that they should come aboard. Having got together sixteen soldiers, Turks and Renegadoes, they began to cruze up and down towards the Coast of *Spain*, between *Santaluz* and *Cadiz*. Some Merchants of *Cadiz* had a design to send aboard an *English* Ship, which lay in the Port of *Santaluz*, sixty barrs of Silver. To avoid discovery (for to send silver out of the Country without the King's permission was a capital crime) the Merchants had agreed with a certain person, who gave in security for the delivery of the sixty barres of Silver into the *English* Ship. According to their contract, he came in the night time to the place where the Silver was, accompany'd by eighteen Adventurers, arm'd with swords, little Bucklers, and four Muskets, Arms sufficent to defend themselves against the Officers of Justice. They put the Silver into a small Bark, to be carried aboard the *English* Ship. The little Pica-

roon

room before-mention'd, perceiving it, came neer them, which the *Spaniards* seeing, expect him, with a resolution, in case they came up close to them, to leap in with their Swords drawn into the Turkish Vessel, and to kill all the Turks. The Turks began to fire, and the *Spaniards* making but a cold return with their Muskets, the Turkish Captain, who understood the work he had in hand very well, presently inferr'd that the Christians wanted fire-armes, and so order'd that his Vessel should not come neerer, but fire continually at a distance; which they did, and after an hours engagement, wherein there were four of the Adventurers kill'd, and as many wounded, the rest rendred themselves up to the Turks, who took the prisoners and the silver into their Vessel, leaving the *Spanish* Bark with the four dead bodies to the Mercy of the Sea. Three days after, the Bark with the four dead bodies was cast ashore neer *Santa-luz*, where I then chanc'd to be. The Turkish Captain being return'd to *Algiers*, he divided the Booty according to the custom, or rather the order of the Bassa, to wit, the one half to him, because he had set out the Vessel at his own charge, and the other to be divided among the soldiers. Now after the eighth part had been deducted for the Bassa, and other charges, the Captain's part was thirty bars of silver valued at thirty thousand Patacoons. This good fortune got the Captain many Friends, insomuch that he was proffer'd the command of the best Ships belonging to *Algiers*. But he as a prudent man made them this answer; *I have endanger'd my life many times ere I could get together the sum of two hundred Patacoons, which was not enough to make an end of me, but I*

must run my self into further hazards. Now that I have enough to maintain my self as long as I live, I will enjoy my pleasure ashore, and laugh at the dangers of the Sea. He married the Daughter of a rich *Tagarin*, and liv'd very happily, according to his quality.

RELATION XXV.

How God provides for such as intend well.

IN the year 1641. being at *Alli Pegelin*'s Bath, we had, among other Gardians (who are they that oversee the slaves at work) a *Spanish* Renegado, a Native of *Castilla la Vicia*, named *Amet*. It happen'd that we were to work abroad in the Country, and *Amet* had the oversight of thirty or forty Christians, and when the Christians were at a little distance, so as that they could not be seen by the other Guardians, he suffer'd them to work at their own discretion; and assoon as he perceiv'd any Turk in sight, he cry'd out like one enrag'd; *Work, you doggs, work, or I will cudgel your bones out of your skins.* Yet would he not touch any one, whispering to them; *Do not wonder that I keep such a stir on you, and therefore you need not over-work your selves, I do it onely that the other Guardians may not think I neglect my duty.* It happen'd that Summer, that our Patron *Pegelin* commanded *Amet* aboard his own Galley, to have a care of the Christians, and twice a day to see the Irons were fast about their leggs; as also to distribute the Bisket

Bisket among the ſlaves, and do ſome other ſervices about the Galley. It chanc'd, that touching at the Coaſt of *Valentia* in *Spain*, at a place not much peopled, they caſt Anchor, and a great number of the Turks went aſhore, to ſeek for booty, and not meeting with any neer the Sea-ſide, they made a fire and dreſs'd meat aſhore, as they are wont to do, when the ſoldiers of the Galley refreſh themſelves. In the mean time *Pegelin* gave order that fifty Chriſtian ſlaves ſhould be ſet aſhore, faſten'd together by fives, to fetch water in little Runlets from a Spring about a quarter of a league thence, and that, to guard them, there ſhould be twenty five Musketters, and *Amet* with a cudgel in his hand, to drive the ſlaves. As they began to march, *Pegelin* cry'd out of his Galley to him who commanded the Musketteers; *Have a care of the Chriſtians, and look alſo to* Amet *that he run not away, for I have no confidence of him.* With that order they went ſtreight to the Spring, and having fill'd their Runlets were returning towards the Galley. The Musketteers follow'd them, with *Amet*, who diſcourſing with the ſouldiers, got into the Rear, and talking with him who brought it up, he ſaid to him, *Pray ſtay a little, I have occaſion to eaſe nature.* The other reply'd, *Uncivil fellow, do your buſineſs alone, is it fit I ſhould ſtay to ſee it done?* and ſo follow'd the company. *Amet* in the mean time makes as if he would let down his breeches, and perceiving they were got about a Musket-ſhot from him, he turn'd his back, and made ſuch haſte away, that he got to a little Caſtle not far thence. The Turks diſcharg'd ſome of their Muskets, but he was out of their reach. The reſt being return'd with the water

to the Galley, *Pegelin* ask'd where *Amet* was? Hearing that he had made his escape, he was very angry with the soldiers, who excus'd themselves, saying, that the Castle was so neer that he had got into it.

A young lad about fourteen years of age, a Renegado also, born at *Marseilles*, named *Mustapha* (whom I knew very well) waited on *Pegelin* in the Galley, as a Page, hearing their discourse concerning *Amet*, not saying a word, went ashore with the soldiers, who were busie about the dressing of their meat, and talking with them, observ'd the way which led towards the Castle. He return'd into the Galley, went down into the place where his cloaths were, put on a clean shirt, and his best Wastcoat, and went again out of the Galley, no body minding him, and finding an opportunity, follow'd *Amet* to the Castle with the like success.

RELATION XXVI.

A pleasant piece of simplicity of a Dunkirker, *a Slave.*

IN the year 1641. there was among us a *Dunkirk* slave, named *John Bellinck*, Brother to *Cornelius Bellinck*, Master of a Merchant-man which was taken by the Turkish Pyrates and brought to *Algiers*. *Cornelius Bellinck* as a resolute *Dunkirker*, lost his life in defending his Ship, and his Brother *John* was brought a slave to *Algiers*. He fell to the Bassa's share,

ſhare, who employ'd him as a Marriner in his Ships, for it was his profeſſion. He had alſo made ſeveral courſes in the Gallies as a Rower, and in the Ships as an ordinary Sea-man. It happen'd that having ſome buſineſs with a Jew, named *Pharette*, concerning a Bill of exchange, the Jew ask'd me whether I knew not a *Dunkirk*-ſlave named *John Bellinck*? whereto replying that I did, the Jew ſaid to me. *Pray bring me where he is, I would fain ſpeak with him, for I have order to redeem him, and ſend him home to his Country.* I was very glad to bring this good news to *Bellinck*, and do that ſervice to the Jew, (for I ſtood in need of his Drug) and ſo I brought the Jew to the Baſſa's Bath, where meeting with *Bellinck*, I ſaid to him, *Bellinck, I bring you good news, this Jew hath order to pay your ranſom, and ſend you home to your Country.* He was ſo ſurpriz'd at thoſe words, that he caſt himſelf at the feet of the *Jew*, ſaying to him in *Dutch, Ah good Maſter Jew, redeem me for the death and paſſion-ſake of Jeſus Chriſt.* I could not forbear laughing at that complement, which the Jew obſerving, ask'd me the reaſon of it. I told him in *Spaniſh* what charmes *Bellinck* us'd to obtain his favour. The Jew alſo laugh'd at it, and ſaid to me, *Tell him in your language, that what I intend to do for him ſhall be upon no other account then his own.*

RELATION XXVII.

The odde traverſes of Fortune that happen to Slaves.

IN the diſcourſe of my unfortunate voyage, I related, how that ſailing from S. *Sebaſtians* in *Biſcay* towards *England*, our Ship with its loading, and ſixteen Paſſengers were taken by the Turkiſh Pyrates. Among theſe ſixteen, there were two young men, *Biſcayans*, one named *Turineo*, the other *John*, who came aboard us with a deſign to go to *Dunkirk*, to their Uncle *Dom Turineo de Fuſtamente*, *Pagador* of the naval *Armado* of *Flanders*. Theſe two young men, by our common misfortune, fell into ſlavery among the Turks. They had never been out of their Country before, and that new courſe of life, amidſt ſo many inconveniences and miſeries, went extreamly againſt the hair with them. But there being many *Biſcayans* among *Pegelin*'s ſlaves, and they (as I often obſerv'd) very ready to aſſiſt their Country-men, *John* and *Turineo* receiv'd ſome relief of them, and ſo made a ſhift to rub out pretty well. They had not been there long ere I obſerv'd, that a Renegado, a *Biſcayan*, under pretence of being their Country-man, came every day to the Bath, to diſcourſe with the two young men. And whereas that place is dangerous for young perſons brought up in a Country, where the abhominable ſin of Sodomy is unknown, I was afraid the Renegado's kindneſs proceeded from ſome

ſome deſign he had to debauch them, and ſo gave them notice that they ſhould take heed of him. They thank'd me for my care of them, telling me, that the Renegado gave them ſhirts, ſhoos, and ſome mony, and that he did it onely upon the account of charity towards them, as Country-men, and that he never ſpoke to them of renouncing their Religion, nor of any debauchedneſs, and that they were in hopes by the aſſiſtance they receiv'd from him, to drive on ſome little trade as many other ſlaves did. Which I found afterwards that they did; for with the mony they had of the Renegado, they now and then bought a bottle of Brandy, which they ſold by retail, and within the ſpace of three months, they made ſuch gains, that they were partners with others in a Tavern of the Bath; ſo that they liv'd very well for ſlaves. I left them driving on the ſame trade in *January* 1642. when I return'd for Chriſtendom. I brought a letter from them to their Uncle, *Dom Turineo de Fuſtamente*, whom I acquainted in what condition I had left his Nephews, and ſhew'd him the eaſieſt way for their redemption.

About a year after *Dom Turineo* ſent to me to *Bruges*, the place of my reſidence, an Officer of his named *Juan Baptiſta Terris*, to tell me, that I ſhould do him a great kindneſs, if I would come over to *Dunkirk*, to enquire among ſome Turkiſh Priſoners taken by the Pyrates, whether there were any fit to be exchang'd for his Nephews. Being come to *Dunkirk*, I went, upon *D. Turineo's* deſire, to the priſon, where I found about a hundred Turkiſh ſlaves, kept in a Cellar, and no better treated then the Chriſtians in *Barbary*. Having call'd for the

Arrais, that is the Captain, I ask'd him whether there were any one among his people, who would undertake, to get over two Christian slaves from *Algiers* in exchange for some of them. And after I had examin'd that Captain, and other Turks whom I knew, and among others an *English* Renegado, who had been a Gunner in one of the Pyrates who had taken us, and finding no likelihood of making an exchange, (for they were all poor) I was just come to the door to be gone, when one of them said to me, *What, do you not know me?* I answer'd, *No, Friend, I do not.* Whereupon the other reply'd, *When I saw you last, you were a poor slave, as you see me now. Why, who are you*, said I? *I am*, said he, *that Biscayan Renegado, who reliev'd your Companions* John *and* Turineo, *my Country-men.* I went to give *Dom Turineo de Fustamente* an account of what had past; but dinner being on the Table, *Let us sit down*, says *Dom Turineo, and you may tell us at dinner, what you have done with the Turks.* I gave him a short account of all, not omitting the story of the *Biscayan* Renegado who was in prison. *Dom Turineo* being a person of great Authority at *Dunkirk*, gave order that the Renegado should be brought in to the room where we din'd. The *Biscayan* was brought in, and falling on his knees he took a pair of Beads out of his pocket, and then said in the *Spanish* language; *As soon as I was taken, I endeavour'd all I could to get a Psalter, that I might pray to our Blessed Lady, to make it known to the Christians, that though I have been a Renegado, yet have they never been injur'd or ill-treated by me, but that I have always reliev'd them to the utmost of my power. My misfortune in renoun-*

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cing my Religion is to be attributed to the cruelty of my Patron, and here is a man (pointing to me) *who can teſtifie how I behav'd my ſelf towards the Chriſtian ſlaves.* The words of the Renegado were ſo prevalant, that Madam *Malquarto* (who was the Miſtreſs of the houſe, for *Dom Turineo* tabled with her) roſe up, and gave the Renegado a ſhirt, and a good piece of mony. The next day *D. Turineo* had him reconcil'd to the Catholick Church, by a Jeſuit, named Father *Carion*, and afterwards got him ſet at liberty. They bought him Sea-man's cloaths and put him into the Armado, and ſo he eſcap'd rowing all his life in the *Spaniſh* Gallies, as his other Renegado-companions were forc'd to do.

This happen'd in the year 1643. and three years after, walking on the *Burgh*, at *Bruges* with ſome Friends, we ſaw coming out at the great Gate two *Spaniſh* Captains, marching very fiercely with their Canes in their hands, upon which we were ſaying among our ſelves, *Thoſe Gentlemen are not a little proud of their Captain-ſhips.* Coming neerer us, I knew one of them to be the fore-mentioned *John*, to whom I ſaid, *Pray Sir, is not your name Don John?* whereto he anſwering it was; *And were you not a ſlave at Algiers? And did you not know there a Chriſtian ſlave, named James Zeveren, a Dunkirker,* (which was my name in *Barbary?*) Then he quitted his gravity and embrac'd me. I intreated him to dine with me, but he being on a haſty march, we onely took a glaſs of wine together. I told him the ſtory of the Renegado, which he was glad to hear; and he told me, how he had row'd in the Gallies, and ſuffer'd much; but that then his friends had pro-

procur'd him the command of a Company, though he had not ſerv'd for it, and that he was in hopes of ſome better fortune. The next year he was kill'd in his Majeſty's ſervice.

RELATION XXVIII.

A Slave makes uſe of any thing for his livelihood.

BEing newly come to *Pegelin's* Bath, there were four hundred ſlaves commanded out to work at a Country houſe of our Patron's two *Italian* miles out of the City, and to levell a little hill. The order was given the night before, and at Sun-riſing next morning, the Guardians conducted us to our work. As we went along, I fell into diſcourſe with one who had been a ſlave a long time, a *Frenchman*. Having an empty bag hanging over his ſhoulders, I ask'd him what he would do with it? He made anſwer, *You are yet but an Apprentice in the profeſſion of ſlavery, and I am a Crafts-Maſter in this kind of life, and I will ſhew you by evident reaſons, that a ſlave going to work in the Country, is to be furniſh'd with three things, a bag, a piece of bread, and a ſpoon. As to the bread,* ſaid I, *'twill do very well, for the Guardian commands you to go which way he pleaſes, and if the Biſket be diſtributed in your abſence, you may have nothing to eat. And as to the ſpoon, it does well alſo, for yeſterday, there was a diſtribution of Barley-broath, and for want of a ſpoon, I was forc'd*

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to make use of my hand, (when we are at work out of the City, there is a small allowance of Galley-Bisket, and Barley-Broath) *but as to the bag, I cannot conceive what advantage can be made of it.* He made me the same answer, *Time and experience will teach you, that a Bag is a necessary thing for a slave.* We came to the Country house, and having wrought till within two hours of night, we return'd to the City in small companies of ten and twelve together, for the Guardians see that the slaves when they go to work, hide not themselves, and get out of the way to avoid working. As we return'd to the City, a *Spaniard* who was with us (one much respected among the slaves, and who might well be a Graduate in the University of Thieves) said, *See, there's a poor Alarbe with a flock of Sheep before him, it shall go hard but I will have one of them without mony.* Having done his work with the help of a cord, which being put about the Sheep's neck kept it from bleating; *But how,* said he, *shall we get in at the Gate without being examin'd?* The *French*-man, lends the *Spaniard* his bagg, and said to me, Do you now see, *Dunkirker*, what use may be made of a bagg? This passage taught me, that every one is to be believ'd in his own profession.

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RELATION XXIX.

Of the fidelity of a husband, and the unfaithfulness of his wife.

IN the year 1638. the Gallies of *Algiers* landed some Turks on Christian land, who being conducted by a treacherous Renegado, a Native of the Country, took many Christians, who were afterwards sold at *Algiers*. Among these slaves, there was a man whom we will call *Joseph*, with his wife, named *Vipra*, both bought by *Mahomet Celibi Oiga*; *Joseph's* work was to dress the Horses and the Mules, and *Vipra* waited on *Mahomet's* wife. In the year 1639. *Mahomet Celibi* said one night to *Joseph*, *To morrow morning at break of day, take the Mule, and go to Babazon-Gate, and there you will find some Christian slaves with Horses and Mules going two leagues hence for coals, go along with them, and bring a load.* The next day, *Joseph* goes to the Gate, but finding no body there, he goes forwards, thinking the other slaves had been before. Having gone about an hours riding, all along the Sea-side, he sees a Bark, goes as neer it as he could, to discover the men, and perceives they were Christians; whereupon he turns the Mule loose, and runs to the Bark. The Marriners receiv'd him, and told him they came from *Majorca*, with order to carry away some slaves of that Country, and whereas the slaves came not, those of the Bark were afraid they had not receiv'd the

the letter, whereby notice was sent them, and that themselves might be discover'd, in regard it was day. They proffer'd *Joseph* a hundred Patacoons, and promis'd to carry him along with them, if he would return to the City, and give notice to those slaves of *Majorca*. But *Joseph* would not leave a certainty for an uncertainty, and said, I *am now confident of my liberty, whereas if* I *return to the City, it may be your design will be discover'd, and* I *shall be made more a slave then ever, and if it ever come to be known, that* I *have had any hand in the business, three hundred blows with a cudgel will hardly excuse me.*. *Joseph* had hardly made an end of excusing himself, ere some Turks pass'd by that way, who seeing that those of the Bark were habited after the Christian mode, (wherein I conceive those undertakers had mistaken themselves, that they had not been habited like *Africans*) began to raise an alarm. Those of the Bark fearing they might be surpriz'd by some Brigantine, made all the hast they could to Sea, having *Joseph* along with them. The Bark soon got out of sight, and the alarm ceas'd. The Christian slaves whom *Joseph* thought to be before him, were but come thither when the alarm ceas'd, so that finding the Mule, they said among themselves, *This is* Mahomet Celibi's *Mule, let us take her home with us; his slave hath either been kill'd or taken by the Alarbes.* The Mule was brought home, aud *Joseph* given over for a dead man by his Patron, and lamented by his wife *Vipra*. But in a short time, her sorrow ceas'd, for she fell in love with a Renegado, named *Assan*, who had been a slave of the same Patron *Mahomet's*.

In the mean time, *Joseph* got to *Majorca*, and thence

thence to his own Country, where he related at le
ſure, what had happen'd to him, as well during th
time of his ſlavery, as at his deliverance, yet wit
extraordinary diſcoveries of the trouble he was in fo
the abſence of his beloved *Vipra*. *Joſeph* ſold al
he had, and, with the relief of ſome good people, he
got together the ſum of five hundred Patacoons.
Five months were now paſs'd away ſince *Joſeph* wa
numbred among the dead; at the end of which term
Mahomet Oiga receiv'd a letter, to this effect. "Sir,
"by the great mercy of God, I recover'd my liberty
"the day you ſent me for coals, by means of a Bark
"of *Majorca*. I cannot imagine you will charge me
"with any unfaithfulneſs for doing what I have
"done, for every man endeavors the retrival of his
"Liberty. While I was your ſlave, you demanded
"of me five hundred Patacoons for the ranſom of
"my wife and my ſelf, I ſend herewith order for
"the payment of the ſaid ſum, accounting my ſelf
"ſtill a ſlave, as long as my wife ſhall continue with-
"out her liberty. I have ſuch a confidence of your
"kindneſs, that I preſume this proffer will not be
"unacceptable to you. This Letter was ſhewn to
Vipra, who was not well pleaſed at it, for the af-
fection ſhe bore the Renegado *Aſſan* had ſmother'd
all the conjugal love ſhe ſhould have had for her huſ-
band; ſo that ſhe ſaid publickly that ſhe would not
return into her Country. That reſolution of hers
troubled the good man *Mahomet Celibi*, for he would
rather have receiv'd the five hundred Patacoons, and
ſet *Vipra* at liberty. But his wife told him, *Vipra is
deſirous to embrace the Mahumetane Religion, and
will you for five hundred Patacoons hinder a work ſo*

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acceptable to our Prophet? Besides, all the neighbourhood knows her design, and if you send her away, you will be look'd upon as a favourer of the Christians. Upon these representations of his wife, he thought fit to leave the business in suspence.

About that time I came to be slave to the same Patron *Mahomet*, and having heard the story of *Vipra* and her husband, I stood one day at the door with her, who said to me, *Why are you so melancholy?* I answer'd, *Because I am not so happy as you are.* She ask'd me why? I reply'd, *Because you may be set at liberty when you please, for I hear your Husband hath sent five hundred Patacoons for your ransom, and I wonder to find you so unwilling to return into your Country, to your Husband who is so kind, and so faithful to you, as also to exercise the Catholick Religion among your friends and Relations.* She roundly made answer, *A Turkish Garment will become me as well as a Spanish Petticoat.* And with those words she left me and went into the house; whence it might easily be infer'd, that the love she had for her Gallant, was greater then what she had for her Religion, Country, Husband, and Relations.

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RELATION XXX.

A Scuffle between the Spaniſh *and* Portuguez *Slaves.*

IN one of my former Relations I made mention of a Chriſtian Church at *Algiers*, which is in the Bath of the *Duana*, and that ſome *Portuguez* ſlaves had the keeping of the Altar in it. *Aug.* 15. 1641. being the Feaſt of the Aſſumption of our Bleſſed Lady, the Altar was richly dreſs'd, and among other Ornaments, there was upon the Altar the Armes of *Portugal*, with theſe words, *Exaltat humiles, & deponit ſuperbos.* Service being ended, and moſt of the Chriſtians gone out, two *Spaniſh* ſlaves came into the Church, either to pray, or out of curioſity, to ſee the Ornaments, and coming up to the Altar, one of them, who underſtood two or three words of Latine began to read what was written on the Arms of *Portugal*, and ſaid to his Companion, who ask'd him what it meant; *This ſignifies, God exalts the humble and pulls down the proud; this is ſpoken in contempt of our the Spaniſh Nation*, for that year the Kingdom of *Portugal* had revolted. Whereupon, without any more ado, one of the *Spaniards* tears the Armes with the Inſcription, and caſt the pieces all about the place. This was no ſooner perceiv'd by a *Portuguez* ſlave, but the *Spaniard* had three or four good blows over the face ere he could get to the Church-door. The *Spaniards* defending themſelves made

made a shift to get out of the Church, through a certain part of the Bath, and though the place was full of *Portuguezes*, yet having made their way into the Street, all that were thereabouts at first made a ring about the Combatants. Afterwards, those who were affected to the King of *Spain*, reliev'd the *Spaniards*; yet wanted there not great numbers of *Portuguezes*, who came in to the assistance of their Country-men; so that in less then half an hours time they seem'd to be two Armies of Christian slaves engag'd, but having no other weapons, then their fists, some stones, and staves. The Turks seeing this tumult of the slaves, enquir'd what the reason of it might be; which having understood, they said to the slaves, *You despicable crue of Dogs and Savages, in the first place get your liberty, and you may afterwards at leasure dispute the differences of your Kings, in the Field, and not here.* Whereupon, with ropes-ends, Bulls-pizzles, and cudgels, they parted the Combatants, and sent them every one to his quarters.

RELATION XXXI.

A Slave ought to be distrustful of the great kindness of his Patron.

IN the year 1641. the Duke of *Braganza* coming to be King of *Portugal*, sent Envoys to all the Governors of Islands and Garrizons to draw them to his party, before the King of *Spain* had taken or-

der for the contrary. Among other Envoys, there was one a Religious man, who ere he was got far from *Lisborn*, was taken by the Turkiſh Pyrates, and brought to *Algiers*. I happen'd to be at the water-ſide, and the good Father coming aſhore I ſaluted him in Latine, telling him I was troubled at his misfortune, and that he was the firſt Religious man of his Order that I had ſeen in that Country. He gravely anſwer'd without looking on me, *Pray God I may be the laſt.* Two days after, he was ſold in the Market with ſome other ſlaves. My Maſter *Alli Pegelin* bought him at twelve thouſand Patacoons, and from the Market-place, before he came to the Bath, (the ordinary Quarters of the ſlaves) he went to his new Patron's, to make him a proffer of his ſervice. *Alli Pegelin*, who was extreamly ſubtle in diſcovering the humors and quality of his ſlaves, that he might make his advantage thereof when they came to treat about their ranſome, entertain'd the Religious man very kindly, and ſaid to him, being bare-headed, *Be cover'd I pray, I ſee you are a conſiderable perſon, and will not be able to brook the miſeries of the Sea.* *'Tis very true*, replies the Fryar, *and the Soldiers have taken away all I had.* Whereto *Pegelin* made anſwer, *Thoſe Soldiers were ill-bred Raskals, not to have a reſpect for perſons of your worth, and if you want cloaths, or linnen, or mony, I will order you what ſhall be requiſite.* The Religious man anſwer'd, that he ſtood in need of all thoſe things. Whereupon *Pegelin* gave order to a Jew who ſtood by, to deliver him ſo much cloath as would ſerve him, ſix ſhirts, and fifteen Patacoons, and ſo ſent the Religious man to the Bath where we were.

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That night the Father came and walk'd upon the Terrace of the Bath; some of us ask'd him what news from Christendom, and what he thought of our common Patron *Alli Pegelin*. He told us that our Patron was a very courteous and reasonable man. *He would needs have me to be cover'd*, said he, *and hath comforted me very much, and what is more, hath given me shirts, cloath, and mony. Believe me, there are not many Princes in Christendom, who would shew so much kindness to a slave, and not know him.* We made answer, *Assure your self, these kindnesses and respects will cost you very dear one time or other.* But he laugh'd at us. He said Mass every day in the Church of our Bath, and all the *Portuguez* came to hear it, and that ended, they conducted the Religious man to the door of the Bath, he coming last of all; and then with many *Baiso las manos*, every one went his ways. This life was well enough for a slave; but after he had continu'd there some years, *Pegelin* demanding twelve thousand Patacoons for his ransome, he was so astonish'd thereat, that he fell into a grief, and dy'd within a few days after. He was a very vertuous man, as I shall have occasion to shew in another Relation. The excessive kindness of *Alli Pegelin* occasion'd his miscarriage.

RELATION XXXII.

Of a Religious Man, a Slave at Algiers, *who out of weakneſs renounc'd the Chriſtian Religion, and afterwards repenting ſuffer'd Martyrdom.*

FAther *Joſeph*, a Dominican Frier, having liv'd ſome years in the *Weſt-Indies*, and returning to his Country (*Valentia* in *Spain*) was taken by the Pyrates of *Algiers*, where being ſold, his Patron told him, that if he would pay a good ranſom, he would ſet him at liberty. Father *Joſeph*, being a perſon of a cheerful humor, and a pleaſing diſpoſition, (as ſhall be ſeen anon) made anſwer that he would, conditionally that he ſhould be kindly treated, fare well, ly on a Matreſs, and not work; upon which terms he would pay ſix thouſand Ducats for his ranſom. The Patron, thinking he had the 6000. Ducats already in his Cheſt, treated Father *Joſeph* according to the agreement. Having thus far'd well, and had all things requiſite for the ſpace of a year, the Patron ſeeing there was no likelihood of receiving the Ranſom-mony, commanded another ſlave of his, a *Spaniard*, to beſtow a hundred blows with a cudgel (an ordinary puniſhment in *Barbary*) on the ſoles of Father *Joſeph*'s feet. The poor man was faſten'd in an Inſtrument fit for that purpoſe, which in the Turkiſh language is call'd *Falaca*. Father *Joſeph* ſeeing the *Spaniard* coming towards him, ſaid to him, *Have a care Chriſtian, conſider*

der what you do; you know that I am a Frieſt, and if you touch me, you will be excommunicated. Whereupon the honeſt *Spaniard* ſaid to his Patron, *I am a Chriſtian, and your ſlave, beat me as much as you pleaſe, I will not be excommunicated.* The Patron call'd out another of his ſlaves, a *Portuguez*, who was glad to execute ſuch a Commiſſion upon a *Spaniard*, laughing at the excommunication. When Father *Joſeph* had recover'd of thoſe blows, and came abroad into the Streets, ſome other ſlaves his friends taking occaſion to bewail his misfortune, he would ſay to them laughing, *Is there any one among you who would not endure a hundred bangs with a cudgel, to fare well a whole year, and to deceive a dogg of a Turk?* His Patron deſpairing of his ranſome, ſold him very much to his loſs; for he was look'd upon as a cheat. His new Patron ſent him to quarter at the Bath of the *Duana*, where there is one of the four Chriſtian Churches which are at *Algiers*. Moſt of the Prieſts live at the Baths where the Chriſtian Churches are, and are maintain'd by the Alms they receive from the ſlaves. And ſo paying their Patron's ordinarily three Pataccons a month, they are exempted from working. In the year 1640. I found him in that Bath of the *Duana*; but moſt of the ſlaves there being *Portuguezes*, there always happen'd ſome difference between them and Father *Joſeph*, who was a *Spaniard*; inſomuch that his Patron was forc'd to permit him to come and live at *Alli Pegelin*'s Bath, where I came to be intimately acquainted with him. Every Sunday, when I was exempted from working, I heard his Sermons, which were full of learning and eloquence. He was a lover of good cheer, and had a great veneration for

the Patriarch *Noah*, for his excellent invention of Planting the Vine. One day we took him to the Tavern, where, for want of Wine-glasses, we made use of a Church-Lamp, which was of Glass, and Father *Joseph* thinking the wine so much the better out of that, took off three Lamps of it, each containing a quart or better, and so loaden, went his way very much our friend. Shortly after I was set at liberty, and Father *Joseph* continu'd there till the year 1645. so that seeing no likelihood of recovering his liberty, or haply drawn in by the licentious life allow'd by the *Alcoran*, he forgot himself so far as to renounce the Christian Faith, turning a Mahumetane, with extraordinary acclamations of the Moors and Turks, who set him on horse-back with a Dart in his hand, and so conducted him through all the Streets of the City, as it were in triumph. And abusing the Christians, they said to them as he went along, *Behold your great Papas*, (so the Turks call the Christian Priests) *whom you esteem'd so highly*. This accident extreamly troubled the Christians, both Catholicks and Protestants. It happen'd through God's permission, that at that time there were at *Algiers* two Fathers, one a Jesuit, the other a Discalceate Carmelite, a *Genoese* named *Frater Angeli*, a man of exemplary vertue. These two Fathers were extreamly troubled at the miscarriage of Father *Joseph*, as also for the scandal which the Christians had receiv'd thereby, and resolv'd to remonstrate unto him, how highly he had scandaliz'd so many Christian slaves, who had endur'd a thousand times more misery then he had, and yet persever'd with so much constancy and patience in the Christian Faith. By these and the like

like remonſtrances, Father *Joſeph* (who was now called *Iſouf*) was ſo ſtirr'd, that he promis'd the two Fathers that he would forſake the pernicious Mahumetane Religion, and be reconcil'd to the holy Church, and to that end he deſir'd to make his Confeſſion, and to receive the Bleſſed Sacrament of the Altar. Which he did the ſame night very ſecretly, for if the Turks had known that thoſe two Fathers had concern'd themſelves in the converſion of a Renegado, they would hardly have eſcap'd being burnt alive. The next day *Iſouf* appears in the Streets, cloath'd as a Chriſtian, whereat the whole City was aſtoniſh'd. He was taken, and carried before the *Duana*, that is, the Tribunal. They ask'd him why he had chang'd the habit of his Religion? He reſolutely anſwer'd that he was a Chriſtian, a Prieſt, and of a Religious Order, and that he would dye a Chriſtian. And as to what had paſs'd, that he had done it by the ſuggeſtion of the Devil. Upon this anſwer, the Judges thought fit to order him to be cudgell'd on the ſoles of the feet, to drive thoſe ſcruples out of his mind.

That ſentence was executed, but to no purpoſe, for he preſever'd, and ſaid he would dye a Chriſtian. They threatned him with death, and ſeeing at laſt, that all their menaces prevail'd nought upon him, they condemn'd him to be burnt alive with a gentle fire. The *Sauſes* (the Officers of Juſtice) let him out of the *Baboloet*-Gate, and got an Anchor, and having ſet it with the teeth into the ground, ty'd Father *Joſeph* to it. He made the beſt advantage he could of the ſhort remainder of his life; for he begg'd pardon of God, and the Chriſtians, who were preſent in great

numbers, exhorting them to continue constant in the Christian Faith. In the mean time Wood was brought, which was set at five foot distance all about him. Being set on fire, the flame augmented the courage of that holy Martyr, who louder and louder begg'd forgiveness of God for the scandal he had given to the Christians, exhorting them to perseverance in the Christian Religion. At last, smother'd by the smoke, he fell down, leaving to all the Christian slaves an example of a true Religious man, and a most penitent Christian.

RELATION XXXIII.

Of the design we had to render our selves Masters of the Ship which brought us to Tituan.

IN the discourse of my Voyage, I mention'd how twenty four Christians of us had resolv'd to master the Turkish Ship, wherein we had twice embark'd for *Tituan*, and by reason of contrary winds were twice forc'd back to *Algiers*. Being at Sea in the said Ship, we had observ'd the Master understood not his charge very well, and that the Guard he set for the securing of us, was not sufficient, nor well dispos'd, and that the least part of the Turks belonging to the Ship were soldiers, and the greatest Merchants, and these so curious about their Armes, that all their Muskets and Cuttelasses were pack'd up in baggs of cloath, and well corded, that the air might not hurt them. We had also observ'd, that there was a Box full of half-pikes in the Pilot's Cabin, at the Stern, where

where the Maſter and his Mate lay. Being aſhore the ſecond time, the chief actor in the enterpriſe propos'd to us one after another, how, at our next embarking, we might deſtroy thoſe Turks, become Maſters of the Ship, and, with our liberty, get very great wealth; for there were among us twenty four Jews, moſt of them Lapidaries; which double hope much augmented our courage. The principal undertaker we ſhall here call *Bottemond*.

M. *Caloën* and I needed not to have run our ſelves into any danger, as being already aſſur'd of our liberty, and engaging our ſelves in that buſineſs, we might be kill'd, or at leaſt receive a hundred blows with a cord on the belly, if it had been diſcover'd; yet to procure the liberty of the other ſlaves our Friends, we promis'd to run the ſame hazard with them. Going aboard the third time, the Undertaker hid a Dagger, two great Turkiſh Knives, and two pound of powder in a bag of Biſket, which was carried to the Prow, where the Chriſtians lay, for the Biſket was for them. The wind having brought us in a few hours, a good diſtance from the Coaſt of *Algiers*, we began to conſult, how, and when our enterpriſe ſhould be put in execution, and every one gave his advice. The reſult was, that we who lay at the Prow, ſhould have the two Knives and the Dagger, and that we ſhould make uſe of a Cramp-Iron, and twelve Shovels, wherewith they took in and caſt out the Ballaſt. The other eight Chriſtian ſlaves lay on the Deck, for day and night, they were to have a care of the ſails; for the Turks have Chriſtian ſlaves for their Sea-men; thoſe had for their Arms each of them two great Bullets of ſix pound weight, where-

with

with they undertook to kill the Master and his Mate, in their Cabin, and to cast down the half-pikes before-mentioned. At the same time the twelve others were to kill three or four Turks who kept a guard at the Stern, and to enter into the room where the rest of the Turks lay with their arms engag'd, as I said, and to dispatch them. And that the four Turks who guarded at the Stern might not observe when the sixteen Christians who lay in the Prow, came out, the eight Christians who lay on the deck, came four or five nights one after another, to take Tobacco before the Hatch, under which we were, that at the hour of the enterprize they might be all together on the Deck, without any notice taken by the guard. And in case the Turks at the Stern should make too great resistance, the order was, that we should retreat to the Prow, where we were to leave four of our companions, who were Gunners, and they should have turn'd two Guns from the Prow towards the Poop, charging them with a little bag like a Cartridge, full of small stones; those two Guns, which were ready, being enough to clear the Stern of the Turks, and send them into the other world. As for the Jews, there was no fear of them, for they lay all below in the Hold, whence they could not get out but one by one, so that one Christian with an Iron-bar was enough to secure them all. The day appointed was the last of *January*, an hour before day. We were at the Prow all night, with hope, fear, and silence, expecting the signal, which was three knocks with the hand on the Hatch, which we with the assistance of our Companions above could make a shift to open. We had also an Hour-Glass, that when the time

were

were come every one ſhould be ready; but there was no ſignal given, and after Sun-riſing, the Hatch being opened by the Maſter's order, the Undertaker came into our room, and made this excuſe, that the Turks had kept too ſtrong a watch that night; but I think, he ſhould rather have ſaid, that his heart had fail'd him in the proſecution of his enterpriſe.

RELATION XXXIV.

Curioſity is ſatisfy'd by Time and Patience.

IN the year 1639. being bound from *England* to St. *Lucars* in *Spain*, and having been thirteen days at Sea, and not ſeen land, our Maſter took the height of the Sun with his Aſtrolabe, and found that we were at the altitude of *Portugal*, and that before night we ſhould ſee two Iſlands called *Las illas Berlingas*. Coming accordingly neer the ſaid Iſlands, we perceiv'd two Ships cruſing up and down. Our Maſter, named *Vincent Arris*, a man of great experience in Sea-affairs, imagin'd that the two Ships were Turkiſh Pyrats, whereupon he commanded the Guns to be unloaden, and, inſtead of Bullets, to be charg'd with bars of Irons, ſaying, that if thoſe two Ships had any deſign to engage us, they would come on in the night, and that being neer, the bars would do them more miſchief then the bullets. Night came on, and the two Ships were out of ſight. We Paſſengers were afraid, we ſhould be forc'd to engage in the night; but the Maſter ſaid he was not of that opinion; whereupon we took each of us a draught of Sack,

Sack, and with that went to bed. The Maſter ſet the accuſtomed Watch, but ſailing with a forewind, the Sentinel at the Prow could not ſee before him. It happen'd that e're we had ſlept much above an hour, a Boy who was with the Watch on the Prow perceiv'd two Ships, and began to cry out Alarm. Thoſe two Ships were then got ſo neer, that no body durſt ſtay on the Deck, to put the long boat over-board; for when the boat is on the Deck, the Ship cannot without inconvenience be ſo well defended, nor the enemy be kept from boarding. All the Seamen, who were about ſixty in number, were preſently in a poſture of fighting, every man in his Station, and three at every Gun. The Maſter commanded all the Port-holes to be ſhut, the lights to be kept cloſe, and that all ſhould be ſilent. He further order'd the Gunners on one ſide of the Ship, that when he ſtamp'd thrice with his foot, they ſhould take it for a ſignal, to open the Port-holes, put out the Guns, and give fire. He had alſo order'd eight Trumpeters to ſound with the diſcharging of the Guns. In the mean time, the two Pyrates were got ſo neer, that there wanted onely their coming aboard our Ship with their ſwords drawn. Whereupon the Maſter gave the ſignal, and his orders were ſo punctually obſerv'd, that in a moment, the Port-holes were opened, and the Guns fir'd. At the ſame time the Trumpets began to ſound, and ſilence was converted into noiſe, and the two Ships being very neer us, we clearly heard the Iron-bars ſhot out of our pieces, making their way through their Ships, and the crys of thoſe who were in them. After diſcharging, the Guns were drawn in, and the Trumpets con-

continu'd the alarm. This dreadful din made in the night-time, might well put the most confident among us into a little fright. The two Ships having found, and what is more, felt, notwithstanding the silence, that we were not asleep, pass'd by without making any return. Our Master perceiving it, came on the Deck, caus'd the Boat to be put over-board, furl'd up the main-sail, and uncover'd the Hatches. Which last was indeed the most necessary; for all the windows being shut, and the Hatches of the Deck cover'd, the smoak of the powder caus'd a thick obscurity.

All things being put into a posture of defence, the Master doubled the Watches, and gave order that every one should be ready against the break of day. The next morning before Sun-rising we discover'd the two Ships which came straight towards ours. The Master commanded all his people to come upon the Deck, encouraging them in few words, shewing the Colours of the two Ships, which were Turks, and telling them that the onely way to avoid slavery was to fight valiantly. That done, he order'd some prayers to be said, according to their way, and we Passengers, who were Catholicks, pray'd in ours. Every man had two glasses of wine, and the main sail was furl'd up, as a signal, that we had no mind to run away. The Targuet-fences were hung all about the Ship, and the red Flag set up at the stern. In this posture we expected about an hour; but the two Pyrates observing the bulk of our Ship, so many people on the Deck, and those resolv'd to fight, durst not come too neer us. Which our Master perceiving, order'd a Gun to be discharg'd as it were to defie them,

them, and finding they had no ſtomach to the buſineſs, we proſecuted our voyage. I was extreamly deſirous to know what had paſs'd in the two Turkiſh Ships after we had fir'd upon them, in regard the men in them had cry'd out extreamly; and having ſeen the Turkiſh Flaggs I would have known from what Port in *Barbary* they came, and what number of men and Guns they had, and the reaſon was, that being ſo neer our Ships, and ſeeing none on the Deck to defend it, they had not caſt out the Cramp-Irons, and made ſome return to our ſhot.

In the year 1641. while I liv'd with *Catabern Muſtapha*, (as I have related elſewhere) I often'd diſcourſed with ſome other Chriſtian ſlaves of ſeveral Nations, who were alſo lodg'd in the ſame *Fonduca*. One night they were talking of accidents at Sea, and telling how that many times, through the conduct of the Commander, a Ship might eſcape great dangers, and that when there is any diſſention between the Captain, his Officers, and Soldiers, they never do any thing to purpoſe, eſpecially in Pyrates. Whereupon a *French*-ſlave related how that ſome two years before being with a Pyrate of *Algiers* on the Coaſt of *Portugal*, one night, two Pyrateers thought to ſet on an *Engliſh* Ship, and that by reaſon of ſome difference that happen'd between the Captain and his Officers, the *Engliſh*-man was not engag'd as they had intended. I told him that I was then aboard the *Engliſh*-Ship, and deſir'd him to tell me how it came to paſs that being ſo neer us as they were, when we diſcharg'd our Guns, they did not board us, and why they did not ſo much as fire a Gun at us? He made this anſwer, *They thought they had not been perceiv'd,*

ceiv'd, and it happening that the greater of the two Ships, in which I was, ere there had been any noise heard, receiv'd of a ſudden ſome Iron-bars through her ſides, and with that we heard ſo many Trumpets, there was ſuch an aſtoniſhment, fear, and confuſion among them, that the Officers and Soldiers told the Captain plainly, they would not fight but by day. And the next morning when the Turks ſaw the bigneſs of your Ship, and obſerv'd the courage of your Commander, they had no maw to fight. I underſtood after a ſtrange manner what I was ſo deſirous to know; and it had been better for me I had never known it that way I came to know it.

RELATION. XXXV.

The Innocent accus'd.

MY Companion M. *Caloën*'s old Patroneſs had two Grand-children, of a Daughter, one named *Muſtapha*, one of the five Turks often mention'd before, the other *Amet*, who for the moſt part liv'd at a Country-houſe three leagues from *Algiers*. This Grand-mother was a peeviſh old Woman, who could not endure M. *Caloën* in her houſe, and to rid her ſelf handſomely of him, ſhe ſent him to her Grand-Son *Amet*, to the Country-houſe, and I liv'd with my Patron *Mahomet Celibi Oiga*. During M. *Caloën*'s abſence, I had treated with a Jew, who was to furniſh us with ſeventy five Patacoons, conditionally that the Knight *Philip de Cherf*, M. *Caloën*

loën and I should give him a Bill of Exchange, as if we had receiv'd a hundred. The Knight and I had sign'd the Bill, but the Jew would have M. *Caloën* to sign also, and the Ship it was to be sent with, was ready to set sail; and besides, within two days after the Easter of the Jews was to be celebrated, during which Feast they do not tell out any mony. To send the Bill to M. *Caloën* to be sign'd we thought it not fit; for if it had been known that we had any credit, it would have prejudic'd us much, and retarded our liberty. To conceal my design, I went to the old Patroness, and desir'd her to order her slave M. *Caloën* to be in Town the next day by Noon, to write to his Friends, for the Ship was ready to set sail. She conceiving that Letter might advance the liberty of her Grand-son *Mustapha*, who was in *Flanders*, one of those who were to be exchang'd for us, sent one express to *Amet* to bid him send away the slave the next day to the City. *Amet* had also a *French*-slave at the same Country-house, who look'd to the Vines and Tobacco he had planted there. Now whereas the meaner sort of the Inhabitants thereabouts is naturally addicted to thieving, they came in the night-time and stole the Grapes and Tobacco. To prevent those robberies, *Amet* having an old rusty sword gave it to M. *Caloën* to be made clean at *Algiers*, and brought back again to the Country-house, that the *French*-slave might have it to keep away the Thieves. M. *Caloën* brought the sword along with him to the City, and just as he was coming into *Algiers*, there was a discovery made of an enterprise of some *Dutch*-slaves, who had buried certain arms, a sail, and some oars, out of a design

to

to seize a Bark, and make their escape. The enterprise being discover'd, those who were taken, were condemn'd to have each of them two hundred blows with a cudgel. The execution of that sentence divulg'd the enterprise among the people, so that M. *Caloën*'s Patroness hearing that the persons engag'd in it were *Dutch*-slaves, who are accounted to be of the same Country with the *Dunkirkers*, and that the enterprise was discover'd about the time of M. *Caloën*'s coming into the City, and that upon my intreaty, she maliciously inferr'd that we were of it. She went and accus'd us, and grounded her accusation on his coming with the sword; whereupon, without hearing what we had to say for our selves, we had fourscore weight of Iron fasten'd to our leggs. And if her Grand-son *Mustapha* had not been at the disposal of our Friends in *Flanders*, we had been serv'd the same sauce with the others, who were cudgell'd, notwithstanding our innocence.

RELATION XXXVI.

Fidelity, Constancy, Recompence and Gratitude.

IN the year 1640. the Turkish Pyrates took in a Ship some *Dutch*-men-slaves, among whom there was a Captain who had a Lacquey, whom we shall here call *Morin*. The *Dutch*-men, before they fell into the hands of the Turks, used all the perswasions they could to induce *Morin* not to tell who they

were, promising that if he kept their councel in that particular, they would redeem him. The new slaves were brought to *Algiers* and sold, and so Master and Servant were equal as to quality, respect, and riches. And whereas Avarice is the soul of a Turk, while they were at Sea, the Captain of the Ship had order'd *Morin* to receive fifty blows with a cudgel on the belly, to make him confess the name and quality of his Master, and his Companions. *Morin* had made answer that he knew not the name of his Master, nor yet of the others, and that he never heard his Master and his Companions use any other appellation one towards the other, then that of *Sir*. This constancy of the young lad pleas'd his Master very much, as also the others who had been taken in the Ship, among whom there was one, whom we shall here call *Tiberius*, descended of wealthy friends, who said to *Morin*, *Continue faithful and constant, and assoon as I shall recover my liberty, I will redeem thee.* Soon after, *Tiberius* got his liberty, with one of his Companions, and being return'd into his Country, he acquainted his friends with the constancy and fidelity of *Morin*; which they considering declar'd *Tiberius*'s promise to redeem him, obligatory; so that they gave order to some Merchants of *Legorn* for his Redemption, and that he should be sent away with the first Ships bound for *England* or *Holland*. *Morin* was redeem'd by the Jews, and deliver'd into the hands of those *Merchants*, who according to their order, would have sent him away, in a *Dutch*-ship; but *Morin* absolutely refus'd to go, saying he would rather dye on Christian land, then run the hazard of being made a slave again by the Turks. Whereupon the

the Merchants put him into the company of some *Dutch*-men, who had been redeem'd at *Legorn*, and intended to return home by Land. *Morin* being come into the *Low-Countries* met with one of *Tiberius*'s Companions named *Carel*, who had much promoted his redemption, and though it were in the Street fell down and kiss'd his feet. *Carel* was asham'd (for the people began to flock about him) to see those ceremonies, and bid him rise, and he would bring him to *Tiberius*'s house. Assoon as he came in sight of *Tiberius*, the faithful, the grateful, and harmeless Youth took out of his Pocket, six *Aspers*, Turkish money, and the steel of a Tinder-box, and made him this complement, *Sir, you have redeem'd me, in requital whereof I give you all I have in the world, and shall pray for you as long as I live.* This complement proceeded from so great sincerity, that all present, of whom I was one, were extreamly satisfy'd at the fidelity and gratitude of *Morin*; whereby *Tiberius* conceiving himself oblig'd afresh, bestow'd Cloaths and Linnen on him, and put him into a condition fit to wait on some person of quality.

RELATION XXXVII.

A Wrack in the Haven.

BEing at the Baſſa's Palace, I was acquainted there with a *Spaniſh* ſlave named *John de Silva*, who had ſerv'd the King of *Spain* ſome years as a ſoldier in the City of *Oran*, in *Africk*, five days journey from *Algiers*, the Citizens of which place ſpeak the Mooriſh language, in regard it was recover'd from the Moors, in the time of King *Ferdinand*, as alſo by reaſon of the great commerce there is to this day between it and the Moors. This *de Silva* ſpoke the Mooriſh-language perfectly well. Having been a long time a ſlave at *Algiers*, without any hope of redemption, he reſolv'd to make an eſcape, encourag'd thereto by his perfect ſpeaking of the language. To compaſs his deſign, he put on his Patron's cloaths, and ſo was in the Turkiſh mode, got on horſe-back with a Lance in his hand, a Turbant on his head, and a Cimitar by his ſide. Thus accoutred he began his journey very fortunately. Having travell'd four days, he came to a Village of *Moſtaga*, juſt at noon, and it being the cuſtom of all the Moſqueyes of *Barbary* to give at noon the ſignal, to put the people in mind of praiſing God, with the ordinary prayer, called in their Language *Sala*, which is done with many geſtures, and ſtrange poſtures of the face, and ſeveral motions of the arms and hands, kneeling and looking towards the Eaſt and Weſt. *De Silva*, to take

take away all ſuſpicion from the Moors, alighted, and fell a making of geſtures as they did, and pretended to be a Mahumetane. But the Moors ſoon obſerv'd that our Cavalier was not perfect in his Ceremonies, and not regarding that he ſpoke their language, and was in Turkiſh habit, they ſtopp'd him, took away his cloaths, and finding he was no Mahumetane, ſent him bound, with a Guard, to *Algiers*, where he receiv'd three hundred blows with a cudgel, juſt when he thought to have enjoy'd his liberty. So that he may well be ſaid to have been caſt away in the very Haven.

RELATION XXXVIII.

The Adventures of Philip de Cherf *of* Ulamertingue, *Knight of the Order of Saint* James.

THough the hardſhips and misfortunes which ſlaves are to endure, be common to all reduc'd to that miſerable condition, yet ſome have a greater portion thereof then others. Among the former may be numbred the Knight *de Cherf*, whom I have mention'd in the diſcourſe of my Captivity, as will be ſeen by the enſuing Relation.

After we fell into the hands of the Turks, the Pyrate-ſhips, which brought us to ſlavery, caſt Anchor before the City of *Algiers*, diſcharging their Guns to give notice of their arrival. The news of the rich prize was preſently ſpread abroad, as well a-

mong the Turks of the Garriſon, as the people; and as it commonly happens, that news encreaſes by going from mouth to mouth, ſo it was reported, that, beſides thirty thouſand Patacoons, which were found in the prizes, there was among the ſlaves a Lord of great Quality, meaning the fore-ſaid Knight. Some ſaid he was a General; others, an Ambaſſadour, and all imagin'd that the reſt were his Servants, which was no ſmall happineſs for us, and that the money which they gave out was found, belong'd to him. This news was partly forg'd by the Pyrates themſelves, as they are wont to invent new ſtratagems to enhance the price of ſlaves newly brought in, loading them with titles and wealth, to draw in the Buyers to make greater proffers, in hopes of a better ranſom. The Baſſa hearing this news took the Knight for his proportion, which is of eight one, at his own choice, as I have ſaid elſewhere. The Knight was conducted to a Stable of the Baſſa's, where he found other ſlaves, and among thoſe ſome *Spaniſh* Captains and Officers, whom he durſt not frequent, nor ſo much as ſpeak to in the day time, leaſt there ſhould be notice taken of his demeanour among thoſe Officers-ſlaves, with whom he would not be familiar, to take off the ſuſpicion of his being a perſon of high quality, which had been augmented by the leaſt converſation, accompany'd by mutual expreſſions of reſpect, the conſequences of acquaintance. And to beat it out of the Baſſa's head, that he was neither General, nor Ambaſſador, he kept ſeven or eight days all alone, and had nought to eat but a cruſt of dry bread; which being obſerv'd by the Baſſa's Cook, he order'd him the remainder of ſome Rice, which is the ordinary food

food of the Turks: nay, finding him so submissive and serviceable, he suffer'd him to creep into the Kitchin, to help the Skullions, in bringing in Wood, Coals, turning the Spit, and the like Offices, which he could not do, but onely with his right arm, having lost the use of the left by a Musket-shot he had receiv'd in his Catholick Majesty's service in the year 1639. at the siege of *Salses*. In requital of the good services which the Knight did in the Kitchin, the Cook suffer'd him to eat with the Skullions, who were Moors, and took it ill that a Christian should put his fingers into the same dish with them. No doubt the Knight thought himself at an entertainment in Hell with the Pages of *Lucifer*, whose Livery and meen those boys had, being about fifteen or sixteen years of age, having their cloaths all black with grease and nastiness, and so suiting excellently well with their dark hue. And yet the Knight endeavor'd all he could to put himself into the same posture, that he might be thought the fitter for that company and employment. Three months pass'd away in that miserable course of life, whereof the Knight made this advantage, that he made the Bassa quit the opinion he had of his being a General or Ambassador, and consequently the hope of getting much mony out of him; which put him upon a resolution to sell his slave, as he did, to the General of the Gallies *Alli Pegelin*. He acted his part well enough so far; but the new Master, who had observ'd what was reported concerning his slave, began to be very round with him, asking him in the Language commonly spoken between the Turks and the slaves, who he was, and of what Country? The Knight being oblig'd to make

answer, said he was a poor Youth, born at *Ostend*, the Son of a mean *Irish*-Officer, giving himself out to be of that Nation, as well because he had the looks of one of it, as for that the said Nation is little known and not much esteem'd at *Algiers*, those of it yeilding but ordinary ransoms. The Knight was in hopes by this invention to come off the easier, when he came to treat about his ransom: But *Alli Pegelin*, who was a person not so easily over-reach'd, having heard his answer, said jeeringly to him, *A man may indeed see by your looks that your Father was a Cobler; you have acted your part very well in the Bassa's Kitchin, but I shall make my advantage of it. I know you are an Ambassador, and one of the King of* Spain's *Generals, and what is more, that you are a Knight.* This last title he gave him, to make the matter worse then it was, inasmuch as the Turks know, that the Knights of the Military Orders in *Spain*, have Commanderies and Pensions conditionally to wage war against the Turks and Moors. Afterwards, the General sending away his slave, said to him, *Go, go, write home, that they may sell your Lands, and send me Patacoons, and you shall return to your Country.* This first propotal of his new Master, was very unacceptable to the Knight, as being again oblig'd to strive against a false and Chimerical opinion, which was enough to defeat him of all hopes of ever breathing the air of his Native soil. The General had a house at a little distance from his own, wherein, during the time of my being there, he lodg'd five hundred and fifty slaves, which place was called *Banno*, or the *Bath*, and it might well be taken for a representation of *Babylon*, or an epitome of Hell. The different

rent Nations, the confusion of Languages, the miseries and inconveniences endur'd, and all the several kinds of crimes that are committed there, would force the lewdest person in the world to pass that judgement of it.

To this place was our Knight-slave brought, where he was receiv'd by M. *Caloën*, *Saldens*, and my self, having onely this to congratulate, that we were all together; and whereas the Knight was lame of one arm, and so was not oblig'd to go to work out of the Bath, we made him our Caterer, to provide our meat for us, and to dress it, which employment he continu'd in, to our great convenience, for the space of six months, at the end whereof, the General thinking he might have receiv'd an answer from his Country, sent for him to come to some agreement about his ransom. The Knight proffer'd five hundred Patacoons, whereat the General being incens'd, as looking on the proffer extreamly below what he expected, order'd the Knight to have a chain of sixty pound weight fasten'd to his legge, to induce him to come somewhat neer the sum of thirty thousand Patacoons, at which he had set the Knight's ransom. Nine months together he had the chain at his legge, and for the space of fifteen days was forc'd to dragg it after him to some place neer the Sea-side, to work, where he was to help some Sawyers of Marble, which the General had brought away with his Gallies from the City of *Bona*, anciently called *Hippona*, seated on the Mediterranean, and sufficiently known by this, that it had been the Metropolis of *Africk* in Saint *Austin's* time, where those stones had serv'd for the Tombs of Christians. The Knight's work was

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to mingle the ſand and water to be us'd in the ſawing of the Marble. While he was at his work, the General would come ſometimes to ſee what he did, proffering to ſend him to *Legorn* with a Veſſel then ready to ſet ſail, if he would agree with him at thrity thouſand Patacoons, which he had demanded of him for his ranſome. Whereto the Knight made anſwer that he had no mony. The General having made ſuch proffers ſeveral times to him, without prevailing any thing with him, was ſo vex'd, that he ſaid to him in *Lingua-Franca*, *La Cane ty far garziva, ty tener fantaſia, à fe de Dio my congar bueno por ti.* That is, *Go you Dog, you think your ſelf cunning, and ſhew your ſelf humourſome, but by the faith of God I will take another courſe with you.* The General *Alli Pegelin* was then accompany'd by ſome Jews, who in all likelihood had a ſhare in that ſlave, yet conceal'd their intereſt under the name of *Alli Pegelin*, as they are wont, that they may not offend againſt the prohibitions made them to buy Chriſtian ſlaves. This ſuſpition was afterwards confirm'd, in that the Knight was ſome time after ſent for to the General's houſe, at the requeſt of thoſe very Jews, where *Pegelin*, accompany'd by them and ſome Captains of his Gallies, ask'd him once more whether he would promiſe thirty thouſand Patacoons for his liberty? To which demand the Knight making anſwer that he had nothing to ſay, the General immediately reply'd, *Pila baſo cane, porta Falaca.* Which is commonly ſaid, when they would puniſh any one, and ſignifies, *Ly down on the ground, you Dog, and bring hither the Falaca*, which is a piece of wood about four or five foot in length, having a hole in the middle, through which

which by a ſmall cord the feet are faſten'd to it. The patient lies down on his back, having the ſoles of his feet rais'd up towards the sky; two men hold up both ends of the piece of wood, two others hold down his arms, to prevent all agitations of his body, and a fifth begins the exerciſe, laying on the ſoals of his feet as hard as he can, with a Bulls-pizzle four or five foot long, round at the end by which he holds it, but widening by degrees towards the other end where it is neer half a foot in breadth. Inſtead of a pizzle, the ſometimes make uſe of a ropes-end. The *Falaca* was preſently brought, and the Knight receiv'd two hundred blows in the poſture you ſee repreſented in the Figure. In the midſt of that cruel puniſhment, the General commanded the executioner to hold his hand, and ask'd the Knight, whether he had any deſire to change his Religion, and to embrace the Mahumetane, which if he would, he promis'd to make him Captain of a Galley, to go out againſt the Chriſtians. Whereto the Knight reply'd, that he was not as yet reſolv'd to do ſo, and that he would rather dye a Chriſtian, but that he would pay a thouſand Patacoons for his ranſome. Upon that anſwer, the General commanded the Executioner to give him a hundred blows more; which was done. This propoſal of *Alli Pegelin's*, would make ſome believe that he was a perſon who endeavour'd the propogation of his Religion; but thoſe who are acquainted with the avarice of the Turks, will eaſily comprehend, that *Alli Pegelin* had no deſign to advance Mahumetiſme, but onely made his advantage of that pretence, to get more mony out of the ſoles of the Knight's feet. Thoſe blows being given, the Knight was taken off

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the Instrument, with his feet all black by reason of the blows, and being threatned by the General that he should have as much more assoon as he were recover'd of that, or that he would send him to the Grand Seignor, to be employ'd in the Seraglio, where he must first have been made an Eunuch. The blows had not troubled him so much as those menaces did, after which the Knight was carried by the slaves to his quarter in the Bath, for it was impossible for him, I will not say to go, but so much as to touch the ground with his feet. His Friends among the slaves endeavour'd all they could to give him ease; some brought wine to wash his feet, another, who was a Surgeon, opened the dead flesh, and dress'd him, but what was most remarkable was the charitable action of a Discalceate Carmelite Frier, a slave, named Father *Angeli*, a *Genoese*, who with his mouth suck'd the corrupt blood to get it out of his feet. He was six weeks in his recovery, at the end whereof, a Jew coming to treat with him about his ransom, with many menaces told him, that *Alli Pegelin* had sworn by the Grand Seignor's head (an inviolable oath) that the Knight should never have his liberty unless he gave fifteen hundred Patacoons. He was perswaded to promise the said sum, and thereupon his chain was taken off, and he had the freedom to walk up and down the City, as they commonly do who have agreed with their Patrones, till such time as they have a convenience to transport themselves. We had haply been treated after the same manner, had not *Alli Pegelin* been fully perswaded, that the said Knight was some publick Minister of the King of *Spain's*, and that we were his Servants, and so there was no great

great account made of us, which prov'd our happineſs. All things being agreed upon, it was propos'd, that the Knight ſhould take ſhipping for *Legorn* in *Italy*, to be there kept in priſon till the ranſom were paid, which was to be made to ſome Jews there, who held a correſpondence with *Alli Pegelin*. But the Knight excus'd himſelf, deſiring that he might be ſent over into *Spain*, where he might take Duplicates of the Grants and Rewards which his Catholick Majeſty had made him, in regard the Originals were caſt over-board when we were taken. Theſe excuſes occaſion'd the Knight's not being deliver'd without payment of his ranſom, which had been done, had he follow'd the Patron's reſolution. For the Veſſel bound for *Legorn*, aſſoon as it was got to Sea, met with a Tempeſt, which ran it a-ground on the Coaſt of *Spain*, where the Ship was taken, and all the ſlaves had their liberty without paying any thing, by means of that happy tempeſt eſcaping impriſonment at *Legorn*, where they were to have continu'd till the return of their ranſoms. This is punctually obſerv'd there, but not by other Chriſtian Princes, who holding not ſo ſtrict a correſpondence with thoſe of *Algiers*, ſet at liberty the ſlaves aſſoon as they come within their juriſdiction, not regarding whether they be redeem'd or not. According therefore to the reſolution of returning by the way of *Spain*, the Knight *de Cherf*, took ſhipping with us and the other Chriſtian ſlaves for *Tituan*, whether we got, with the inconveniences before-related, and were all put into the Maſmora, (a priſon under ground) expecting the mony of our ranſom, ſave onely the Knight, who inform'd of that cuſtom, had caus'd it to be inſerted

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into the agreement, that he ſhould not be put in there, which was obſerv'd. In the diſcourſe of my Captivity, I gave an account of the three Tempeſts we weather'd through, the deſign we had to kill the Turks, and become Maſters of the Ship, and how we got to *Tituan*, after being wrack'd, and went thence to *Ceuta*, leaving the Knight behind us at *Tituan*, expecting the return of his mony from *Legorn* to *Cadiz*, and thence to *Ceuta*.

During the time of this expectation the Knight bethought himſelf of ſome means to get off without mony, viſits the places about the City, and flatters himſelf with hopes of making an eſcape; but whereas that could not be done without aſſiſtance, it was neceſſary he ſhould have the help of thoſe of *Ceuta*. He ſeeks out and finds the means of making a correſpondence by letters with a Captain of the Garriſon of *Ceuta*, (a City in *Africk* under the Juriſdiction of the King of *Spain*) with whom he had been a ſlave at *Algiers*. He carefully ſent his Letters by the *Caſilas*, (which conſiſt of Merchants travelling every week from *Ceuta* to *Tituan*, and ſo back, with the permiſſion, and Paſs-port of the two Governors) and agrees with that Captain to make him a preſent of a thouſand Patacoons for the Sea-men, who ſhould come with a boat to a certain place within two thouſand and ſix hundred paces of *Tituan*, there to take in the Knight and three of his companions, who had agreed with *Alli Pegelin*, upon the ſame termes as the ſaid *de Cherf*, and had afterwards been lodg'd together in a remote quarter of the City, expecting alſo the return of their mony. Theſe were engag'd in the ſaid deſign, and contributed towards

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the charge. The time appointed for the execution of the design was the 25. of *July*, in the year 1643. at midnight, and the Knight prepar'd for each of them two or three pieces of Canes, inclos'd one within the other like fishing-rods, to be taken asunder, and hid under their cloaths, so as that being set at length, and a knif fasten'd at the top, they might be taken for pikes. They got without any trouble about a quarter of a league out of *Tituan*, and took up their quarters in a dry ditch fenc'd on both sides with reeds and thornes, expecting night for the compleating of their enterprise. Having continu'd a while in the Ditch, the Knight thought it time for them to go towards the Sea-side; but one of the three Companions, named *Hans Maurus*, a person accounted well experienc'd in Sea-matters, (as may be seen in the description of our wrack on the 11. of *Feburary* 1642.) maintain'd it was not late enough, adding that if they were oblig'd to stay, there would be some danger of being surpriz'd, and treated with the *Falaca*, putting the Knight in mind of his chastisement at *Algiers*. This apprehension of bearing occasion'd the mistake of *Hans Maurus*; yet after a little stay, they went forwards, fitting their pieces of Canes one upon another, with a knife at the top, making a kind of half-pike, to defend themselves against the *Alarbes*, who live by robbing, and in the Summer time ly abroad in the fields. As they went along, the Knight took a Cross out of his pocket, that of the Order of Saint *James*, which he had sav'd when he was made a slave, and presented it to be kiss'd by his Companions, saying that he was in hopes *JESUS* crucify'd would give them their liberty, and that they should

ſhould have for their Interceſſor the Apoſtle Saint *James*, whoſe Feaſt it then was. But *Hans Maurus* being a *Lutheran* refus'd to do it. Being come to the Sea-ſide, they perceiv'd a boat hard by the ſhore, out of which ſome call'd, *Ho, ho, for Tituan*; and it was the ſame which had been ſent to receive them. *Hans Maurus*, notwithſtanding all his experience and skill in Sea-matters, was ſeiz'd by a Panick fear, and ſaid to his Companions, *Ly down on the ground, they are Fiſher-men of Tituan, we ſhall be ſecur'd and beaten.* In the mean time the boat had croſs'd two or three times by the place appointed, and reiterated the aforeſaid cry, ſtriking on a Steel, the ſignal agreed upon between them, whereto thoſe aſhore were to anſwer with the like noiſe. But thoſe in the boat ſeeing no body appear, and conſidering that it was within an hour of day, as alſo that the watch on the Coaſt of *Tituan* had perceiv'd them, and given the ſignal to the City by a fire, reſolv'd to be gone. The going away of the boat, ſatisfy'd the Knight and *Hans Maurus*, that thoſe of *Ceuta* had made the appointed ſignal, whereupon they began to ſtrike with the Steel, and to call upon them, but all to no purpoſe, and too late, ſo that perceiving their deſign was diſcover'd, they made their retreat without any noiſe towards *Tituan*, getting into the City at ſeveral Gates, where they underſtood that that night there had been an alarm in the City, and that a party of horſe had been commanded out into the Country, by reaſon of a fire which had been made by the watch on the Sea-ſide. This body of Horſe conſiſts of Citizens, who, to enjoy ſome priviledges, and the title of imaginary ſoldiers, oblige themſelves upon any alarm

alarm to ride out into the Country; and engage any enemy they meet with. All this had pass'd, yet so as that those of *Tituan* knew nothing of the occasion of it, nor did they much enquire after it, in regard the alarms are very frequent there, by reason they are so near neighbours to the City of *Ceuta*. Yet were the Undertakers still in some fear of being discover'd, and could not forbear quarrelling at *Hans Maurus*, who had occasion'd the miscarriadge of their design, whereat he was so troubled, and became so melancholy, to think that, by his mistake, himself and his Companions had miss'd so fair an opportunity of recovering their liberty, that he fell sick. Yet did his Companions assist him all they could, and concern'd themselves as much as might be in the recovery of his health; but perceiving he grew every day worse and worse, and that whatsoever was administred to him did little good, they bethought themselves of endeavouring the welfare of his soul. To that end, the Knight, who knew that *Hans Maurus* had led a morally good life, and that he feared God, made it his business to exhort him to renounce *Lutheranism*, and to embrace the *Roman*-Catholick Religion, discoursing with him concerning the difference of those perswasions, as he had done several times before. *Hans Maurus* being a person not much acquainted with Letters, and the Knight no great Divine, he took occasion to remonstrate to him, that being born in *Norway* he had follow'd the *Lutheran* Religion, without any enquiry into the *Romane*-Catholick; that the former was a new, and the other the ancient way, surpassing the inventions of *Luther* by fifteen ages, and that the latter had been follow'd by his Ancestors,

whom it would be impious for him to believe damn'd for that, and that they were rather wiser then he, that he had often ſaid while he was in health, that he would do better, if he knew what were better, that it now concern'd him to think ſeriouſly of his conſcience, and that to that end he would bring him a Prieſt, who would tell him more, and that more effectually. This diſcourſe made to him in the extremity of his ſickneſs, wrought this effect on *Hans Maurus*, that he acknowledg'd to the Knight that it was true he had been exhorted to follow the ſteps of his Anceſtors, but that he thought there was ſo little difference between both Religions, that he conceiv'd he might ſafely enough perſevere in his own; but ſince he was now intreated by his friends, whom he knew to be real & ſincere, to conſider ſeriouſly of it, he deſir'd that a Prieſt might come to him, to give him ſatisfaction in ſome doubts. The Knight immediately ſent for a Religious Dominican, a *Spaniard*, and a ſlave, who ſatisfy'd the doubts of *Hans Maurus*, and undeceiv'd him, ſo that he became a *Roman*-Catholick, made his Confeſſion, and communicated with great fervency, to the great ſatisfaction of the Chriſtian ſlaves who were preſent, and the ſecond day after his converſion he dy'd. In this converſion may be ſeen the goodneſs of God, who gave *Maurus* the grace to profeſs the Catholick Faith, in recompence of his moral Vertues and good life, by a ſtrange accident, whereby he was depriz'd of his experience and skill, on Saint *James*'s day, which made him looſe his corporal liberty, to give him the incomparable liberty of enjoying the ſight of God. Eight days after *Maurus*'s death, the Knight paid his ranſom, and went to

Ceuta,

Lorca, and thence by the way of *Gibraltar* to *Madrid*, where having receiv'd rewards from his Catholick Majesty, he went thence to the *Low-Countries*, having suffer'd greater miseries then any of us, though we had been made slaves at the same time. And he who shall attentively consider all our Knight did, will find, that humane Prudence is subject to strange oversights, and miscarriages, and that God onely is the disposer and director of all humain actions.

RELATION XXXIX.

What happen'd between my Companion in slavery M. Caloen, *and his old Patroness.*

THe condition of slaves implies in it self a necessity of their suffering of somewhat from the hands of their Patrons, but, on the contrary M. *Caloën* made his Patroness endure many inconveniences. I have said elsewhere that an old Mooriſh Dame had bought him at fourteen hundred Patacoons, to be exchang'd for her Grand-son *Muſtapha*, who was in the power of *Caloën*'s friends. The payment of that sum troubled the old woman, as if it had been so many drops of blood got out of her dry'd carkass, never considering that it was for the redemption of one so neerly related to her. The coverous woman thought to ease her self of some part of the grief by finding out some invention to make M. *Caloën* to pay seven hundred Patacoons, besides the exchange of her Grand-son; and this busied her brains day and night. One while she resolv'd to use violence, but fearing

her *Mustapha* might receive the same treatment, she forbore it; another, she imagin'd, that to represent to him how much he had cost her, would be a more likely way to compass her design, since that it was indeed done as much for M. *Caloën*'s liberty as for her *Mustapha*'s, so that it was but just he should pay his proportion; but the fear of being laugh'd at, and making him more obstinate, after she should acquaint him with her intention, made her resolve rather to be silent. While she was troubled with this diversity of resolutions, an Edict was publish'd, that all the Christian slaves who went about the streets should have Irons at their feet, instead of the ordinary Manacles, or Hand-fetters, and that upon this occasion, that the King of *Cuquer*, *Benali*, was got into the Field with an Army, and that the Bassa with the Forces of *Algiers* was gone out to meet with him. Upon this, the old Woman caus'd to be fasten'd to M. *Caloën*'s legg a chain of fifty pound weight, imagining it might induce him to proffer some hundreds of Patacoons; but he suspecting her design, complain'd of the injury done him, in loading him with fourty pound weight more then the other slaves, threatning her *Mustapha* should have the same treatment. However, he made a shift to go abroad every afternoon, and came home at night, so well freighted with the juice of the Grape, that his Patroness was afraid he would come to some mischief, and so she should loose all her fourteen hundred Patacoons. To prevent that, she forbad him to go abroad, and least he might forget that prohibition, he was furnish'd with more chain then he was able to carry, so that he was forc'd to keep his Chamber, sitting, or lying on a Mattress.

I went every day to see him, carrying along with me some *Dunkirkers* and *Dutch*-slaves, such as I could meet with, to keep him company, and they follow'd me, as the Iron does the Load-stone, in hopes of somewhat to eat and drink, out of the seventy five Patacoons, which a certain Jew had lent us. It may be easily imagin'd, that such good company having their Tinder-boxes fix'd, could not forbear Tobacco, and singing as Sea-men are wont to do, so that the room was full of smoak, and the house of noise. The old Patroness could not endure they should drink wine in her house, and that the Christian-slaves should, forgetting the respect they ought her, make such a horrid noise. This demeanour of theirs made her stark mad, yet the more she scolded, the less they seem'd to take notice of any thing she said, or did, which enrag'd her so, that she fell a railing at M. *Caloën*, in *Lingua Franca*, intermixt with some of the Mooriſh language, or *Arabian*, whereto he reply'd in *Dutch*. She being desirous to know what he said, *This I say*, reply'd he, *get thee gone, old witch, and speak the language of thy mother, and shew not thy self a beast in the Mooriſh, which thou understandest not. We know thou wert driven out of* Spain, *since which time thou hast learnt a few words of the Mooriſh language, and now thou comest to plague us with thy canting. Thou wouldst fain have studied witchcraft, but thou knowest as little of it as of the Mooriſh language. What witchcraft didst thou see me do?* Said she to him, foaming with rage. *Have I not seen thee use all the devilliſh ceremonies, and fooleries us'd by the Moors of this Country, to find out what was become of thy Grand-son Muſtapha? But all to no purpose, go thy*

ways ignorant and impudent old woman. During this Dialogue, the rest of the Company ply'd the business of the Bottles, which being empty'd, they went to their several quarters.

The next day after these debauches the old Woman would make kind remonstrances to him, thinking by her sober Lectures to bring him to some reformation; but he grew worse and worse. One day she took occasion to tell him, with all the kind expressions she could invent, that he could not live after that rate without being guilty of insolence, and incivility towards her, inasmuch as he was a slave, and consequently ought her all manner of respect, as his Patroness. *It is but reasonable also*, reply'd *Caloën*, *that you should acknowledge me to be the Patron of your Grand-son, and that he is my slave, and that as such, you should honor me, and respect me; but I treat my slave better then you do his Patron. Insolence*, said she to him, *I will make you bow, and you shall pay me the one moyety of the fourteen hundred Pataccons, or you shall burst ere you go hence. If I dye here*, reply'd he, *your Grand-son will rot in Christian land, and your fourteen hundred Pataccons will be utterly lost.* These replys, the continual drinking of wine in her house, the smoaking of Tobacco, and the horrid noise of four drunken fellows, roaring and singing as loud as they could, was an insupportable torment to the old Lady. She thought to have kept him within bounds, and disappointed his Companions, by shutting him up in a Cellar, which had no light but what came in at a little hole, about a foot square, from the Court of her house, charging her Servants that they should not suffer any to speak with him: I came

to

to see him as I was wont to do, and the old woman seeing me just entring into the Court, cry'd out from one of the upper windows, *Go your ways Christian, your Companion is not here. What a damn'd lying old witch is this?* Replys M. *Caloën*, who heard her, *she hath shut me up here in this Cellar, putting out his hand at the hole.* I made as if I went away, but returning a while after without being observ'd by any, I brought him a little bottle of Brandy, as he had desir'd to drive away melancholy thoughts, whereof he drank so much that he was grown in a manner distracted, which happen'd by reason of the sweetness of that liquor, which in those parts is made of Figges. His dreadful out-cries, and the noise he made in endeavouring to break open the door, put the old Woman into a fright, imagining that he was grown mad, or would have kill'd himself, for she never suspected that he had been so well drench'd as he was. Upon these apprehensions he was remov'd to his own Chamber, where the Patroness coming to him the next day, told him that of all the slaves at *Algiers* he was the lewdst, that he had deserv'd the Gallies a hundred times, and that she was resolv'd to make him try how he could brook that kind of life; but if he would promise her the reimbursement of the seven hundred Patacoons, she would forbear; that there was no reason she should pay fourteen hundred Patacoons for him, since his Friends had paid nothing for her Grand-son *Mustapha*, and that notwithstanding all this he gave his Patroness all the trouble he could by his continual insolencies. *It is then thy greediness to get the seven hundred Patacoons*, said he to her, *that causes all my misery? Be not so fond, wretched woman, as to think*

I have opened thy Cellar-door with a key of seven hundred Patacoons, or that I will promise such a sum to avoid the Gallies; I will not give thee a farthing, and assure thy self, that whatever thou makest me endure, I will make thy Grand-son Mustapha *endure the same, do thy worst, and in the mean time get thee hence.* The old woman knew not how to demean her self towards her slave, for fear of looling her fourteen hundred Patacoons. She thought him not safe enough in the company of his Camerades, and much less when he was alone; so that she thought it her best course to send him into the Country with her Grand-son *Amet*, *Mustapha's* Brother, to one of her Country-houses, three leagues from *Algiers*, sending along to wait on them a French slave named *la Roche*, born at *Diepe*. There they made much of themselves, and liv'd merrily with the help of a great earthen pot of wine which contain'd neer fifty Gallons, and to compleat their enjoyments, *Amet* sold his horse to get mony, and sent to *Algiers* for a Wench, whose throat he would afterwards have cut, had he not been diverted from his purpose by *la Roche*, who out of honesty or gentility perswaded him to be more merciful towards the poor whore. But *Amet* would have made no scruple to have disparch'd her, for it is ordinary at *Algiers* to find young Maids dead in the streets every morning, who are all accounted naught, so as that there is no further enquiry made concerning them. The old Woman hears of her Grand-son and his Companions house-keeping in the Country, and orders them to return to the City, where M. *Caloën* was loaden with a chain of five branches, that he might not stir abroad; but that hinder'd him not;

for,

for, putting up the chain in a little Basket, and carrying it on his back, he went along with me to a Christian Tavern, without giving notice thereof to his Patroness. He was soon found out by other slaves of his acquaintance, *Dunkirkers*, *Spaniards*, and *French*, who waited on him to participate of his liberality. I left my Companion in the Tavern in a fair way to be mellow ere he got thence, and went about four in the afternoon to dress my Patron's horse. In the mean time the old Woman was extreamly troubled that the pawn of her dear Grand-son had given her the slip, and sends *Amet* to all the Christian Baths to find out her *Dunkirker*, on whose well-fare depended the liberty of her *Mustapha*. *Amet* goes from Bath to Bath, and at last finding him, he told him his Grand-mother was extreamly troubled at his absence, *Your Grand-mother*, says *Caloën*, *is a simple old woman*, whereat *Amet* was so angry, that he gave him a box o'th' ear, which M. *Caloën* not able to take at his hands, not minding time and place, gave him a kick with the foot that was free, in the groin, such as might have spoild him for ever. In that place, a man needs but strike a Turk or Moor, to be burnt alive; and *Amet* was so enrag'd, that he could do no less then threaten him with it. But he was threatned on the other side, that his Brother should in like manner be burnt; and so one knife kept the other in the sheaf. In fine, the old woman perceiving that neither artifice, nor kindness, nor cruelty advantag'd her any thing, was forc'd to suffer M. *Caloën* to do what he pleas'd himself, not concerning her self about him, to the time of our departure thence.

RELA-

RELATION XL.

Revenge, Malice, and Industry.

THere are two ways whereby men compass their designs, to wit, that of the Lyon, and that of the Fox. A *French* Gentleman, for want of the former, very industriously made use of the Latter, as may be seen by the ensuing Relation.

The King of *France* is possess'd of a place in *Africk*, named *Le Bastion de France*. That Plantation was establish'd about fifty years since on the Frontiers of the Kingdom of *Algiers*, forty leagues from the Metropolis thereof, and not far from *Bona*, for the fishing of Coral. There are ordinarily in that place about four hundred *French*, who employ themselves in that exercise, and withall drive a certain trade in Wheat and other provisions of *Barbary*. That trade is of great importance to the Merchants of *Marseilles*, who, in exchange for the commodities of *Barbary*, send those of *France*, which are transported thence to *Algiers*, and other adjacent places. The better to carry on that commerce, the King of *France* hath erected at *Algiers*, a *Chamber of Justice*, consisting of *Surintendent*, a *Chancellour*, a *Consul*, and other necessary Officers, who are commonly ruin'd Merchants, and there make a shift to live, rather by their damnable industry, then the profits accruing by their employments. During the time of my slavery, there came thither one of *Marseilles*, about thirty

thirty years of age, well cloath'd, and of a goodly presence, who was to be one of the chiefest Ministers of that Chamber. We shall here give him the name of *Cassidorus*. There was also at the same time among the *French* slaves, who row'd in the Gallies, a Gentleman of *Provence*, who shall here go under the name of *Pysander*. Notwithstanding the condition of a slave, whereto he was reduc'd yet upon the account of his birth, his carriage, and industry, he was much respected by all the Renegadoes of his Nation, who at that time exceeded the number of three thousand. A Captain of a Ship, a Renegado, having taken a Prize of importance, made a treatment for diverse Pyrate-Officers, Owners of Privateers, and those of the Chamber of Justice, inviting also thereto *Pysander*, with whom he was intimately acquainted. It was *Pysander's* chance to sit at table next to *Cassidorus*; whereat the latter was not well pleas'd, expressing his dissatisfaction in the sadness and melancholy of his countenance. After the treatment, the Captain thought fit to enquire of *Cassidorus* what was the reason of his being sad and out of humour, and whether he had given him any offence. *Onely this*, replyed *Cassidorus*, *that you have express'd the little esteem you had for my person, by placing me at the table next to* Pysander, *who is a slave, and hath tugg'd at the Oars, never considering that I am one of the principal Officers of the Chamber.* The Captain made his excuses to him, saying, that, as to his being a slave, it was through misfortune, and yet that he was acknowledg'd by all to be a Gentleman of great worth. *Cassidorus* was not satisfy'd with that Apology, which the Captain observing, would have taken oc-

occasion to make him sensible of his resentment of it, had he not consider'd, that the insolent fellow was under the protection of the Bassa, and consequently that it had been imprudence, to engage himself in a quarrel upon the account of a Christian slave. Yet could he not forbear acquainting *Pysander* with that vanity of *Cassidorus*, whereat the other being justly incens'd, that such a worthless person had slighted him after that manner, *My misfortune*, said he, *hath not brought me so low, but I shall find out a way to be reveng'd of that impudent fellow. I have bethought my self of an invention, which shall prove a greater Torment to him then haply would be the enduring of the Strapado, half a dozen times together, a punishment I should be likely enough to give him, were I restor'd to my own.* Accordingly *Pysander*, who was an ingenious and subtle person, watches all occasions to compass the design he had to be reveng'd, and discovers, that *Cassidorus* secretly cajoll'd a Turkish Curtezan, upon whom he had neer spent the two hundred Patacoons, which he had brought from *Marseilles*, to carry on some small trade. *Pysander* was patient till he had squander'd away all his mony, which once consum'd, it might be easily gues'd, that the kindness of his Mistress would soon be at a period, and that his credit was such as should not easily recover it. Upon this discovery *Pysander* lays his design, addressing himself to a *French* Renegado, a person extreamly addicted to women, and well Pepper'd with the disease of his Nation. He tells him of an extraordinary handsome woman, whom he would have courted, had she been a Christian, and he had had mony to carry on his addresses to her. The

vic-

vicious inclinations of that Renegado, soon made his teeth to water to be acquainted with that unknown Beauty, to whom he got access, by the good instructions of *Pysander*, and a present of some Patacoons, which made him look'd upon as a great Favourite. The Renegado continues his visits to the new Mistress for the space of three weeks or a month, at the end whereof he leaves her, having spent his disease as well as his money upon her. This happen'd according to the expectation of *Pysander*, who knowing that such venereal embraces are contagious, thinks it time to contrive a renewing of the correspondence between *Cassidorus* and his old Mistris. To do that, he goes to a Renegado of the same Country with *Cassidorus*, telling him that his Friend *Cassidorus* was in great want, and that it would be a singular favour to supply him with fifty Patacoons, till he receiv'd a Bill of Exchange, which he daily expected, and that for his further security, he would be bound for the repayment of the said sum. The Renegado not mistrusting any thing, believ'd *Pysander*, and thereupon going to *Cassidorus* told him that he understood his necessities, proffering him fifty Patacoons, provided he would be oblig'd to return them with the first convenience, which upon that condition were receiv'd by *Cassidorus*. In the mean time *Pysander* sent notice of it to the Wench, who sent a Love-summons to *Cassidorus*, and soon renewing their old acquaintance, she charm'd him so home, that he needed the exorcization of a good Physician. But being far from his own Country, mony-less, and friendless, all the remedy he had, was to complain of a running pain through all his joynts, and indeed plainly to confess,

that

that he had got the *Pox*. At first he could onely rail at the Curtezan, and bid that take her a thousand times, whereof she had given him enough at once; but his impatience was exasperated into rage and distraction, when *Pysander* sent him word, that he was to thank him for what he had receiv'd from his Turkish Beauty, and that he had done it, in requital of his slighting a Gentleman of his Nation, upon no other account then that he was a slave. This revenge was subtlely contriv'd, but too harsh and malicious.

RELATION XLI.

The Renegado-Engineer.

LIbertinism makes some persons indifferent whether they serve God or the Divel, provided they gain either advantage or esteem thereby. Of this number was a certain Engineer, a *French*-man, whom the States of the *United Provinces* sent with their aids to the Duke of *Braganza*, declar'd King of *Portugal* in the year 1641. This man being taken by the Pyrates of *Algiers* was discover'd by the Captain to be a Master-Engineer, employ'd about fire-works, and particularly that he was excellent at the composition of that kind of wild-fire, which is so much us'd in engagements at Sea. The Captain conceiving that *French*-man would do him great service buys him in the Market-place, where the prisoners are sold. The brags which this Engineer made

made of his skill in firing of Ships and burning sails and tackling, gain'd him the favour of his Patron, who intending to Sea, gives him mony to buy what things were necessary for his compositions, with promises of great rewards if he were as good as his word, and on the contrary, threats, if he deceiv'd him. The Engineer prepares his inventions, and goes abroad with his Patron, accompany'd by other Pyrate-Ships, and having cruz'd some days up and down the Mediterranean, they discover'd two Ships of *Malaga*, sufficiently well arm'd, at which they discharg'd their Guns, whereto the two Ships answer'd in the same language. But making no advantage thereby, the Captain order'd them to make up to the Christian Ships, and to fasten the grappling Irons. They did so, but the Turks being afraid to board, the *French*-Engineer was call'd to make tryal of his skill. He made ready his fire-works, and having cast some on the Poop of the Christian Ship, it prov'd so effectuall, that the Christians were reduc'd to a necessity of either yeelding themselves, or burning alive. This victory was attributed to the dexterity of the Engineer-slave, who conceiv'd such a pride thereat, that he complain'd he was not recompens'd according to his deserts. Those who had been at the charge of putting out the Pyrate-ships came to understand, that the Engineer was discontented, and imagin'd that he would do greater miracles, if he were permitted to renounce his Religion, and had his liberty given him. Upon these presumptions they went to the Captain, the Engineer's Patron, and promis'd to give him the value of his slave, on condition he would suffer him to renounce, as he was desirous to do. The Captain

tain was content to gratifie his Masters, and the Engineer embrac'd the Turkish Religion, out of no other motive then vain-glory and inconstancy, as not being forc'd to that Apostacy by any harsh treatment, or despair of redemption. About two months after his first entrance into slavery, he put on the Turkish habit, and would not so much as look on the Christians, even those of his own Nation. Which a slave of his acquaintance observing, took the freedom to tell him, that he wonder'd to see him in that equipage. *Come, come, I know what you would be at*, says the Engineer to him, interrupting his discourse, *you know me, I have serv'd the King of* France *my natural Prince, the King of* Spain, *the States of the* United Provinces, *as long as they paid me well, I shall do the like here, and then I will go and seek my fortune elsewhere*; and with those words turns his back on his Country-man. Some days after, the Captain, who had been his Patron, went to Sea again, with his Engineer, and not meeting with any thing on the Mediterranean, they pass'd the Streight, and came into the Ocean, where they gave chace to an *English* Ship, which they found sufficiently well provided to deal with them, and so they thought it their safest course to engage her at a distance. In the mean time, the Captain consults with his Officers and the Engineer, how they might engage the enemy at a neerer distance, he propos'd to them that his invention would be the most likely means to take the prize. *The vessel*, said he, *which we are to engage against is very high, both at the stern and the Prow, and their Guns are greater then ours, and consequently, there is some danger of being sunk, if we make*

any

any attempt to board her; open force will not do the business, she must be carried by some subtle invention. I know an expedient how she may be taken, without the loss of a man; the advantage we have of the wind drives the smoak of our Guns towards the enemy, I will go into the boat, and being cover'd by the smoke, I will get close to the Christian ship, and fasten my fire-works thereto, which when they have wrought their effect, the flame will give you notice how and when to approach. His advice was approv'd, and thereupon the Engineer with his inventions was put into the boat, with two Christian slaves, to whom the Captain added four Turks, and they fire the Guns, as the Engineer stood in need of being cover'd by the smoke. But the Engineers thoughts ran upon something else, much different from what the Captain imagin'd; for being come somewhat neer the *English* Ship, he perswaded the four Turks, that he stood in need of the two Christian slaves, to assist him, and so busied the Turks in rowing, and went to the fore-part of the boat behind their backs, making as if he prepar'd his fire-works. But instead of that, he draws out a Turkish Cutelass, and kills the two Turks that were next him, with two thrusts through the back, and passing over those was ready to fall on the other two when they began to perceive the sad accident that had befallen their Companions, whereat they were so frightned that they begg'd their lives, which he granted them, as being the stronger party seconded by the two slaves, who had seiz'd the arms of those that were kill'd, commanding them to make up to the *English* Ship, into which they were receiv'd

upon the ſignal of his Handkercher, leaving the boat with the two Turks that were kill'd to the mercy of the waves, to ſatisfie the Pyrate, that his Engineer had deceiv'd him. Whereupon making all the ſail he could, he haſten'd to get out of their reach, whom he thought he had had within his own, repenting himſelf that he had repos'd too great confidence in a man, who had broken his faith to his God and his Prince, and would have ſerv'd the Divel himſelf for mony.

RELATION XLII.

The Diſappointment.

IN the year 1639. a young man about eighteen years of age born at *Centa* in *Africk*, named *Franciſco Mendez*, having been a Page to *Dom Franciſco de Villegas*, a *Spaniſh* Knight, who liv'd at *Gibraltar*, and was his Godfather, was put into the King's ſervice by his Maſter in a Company of Recruits, for the reinforcing of the Garrizon at *Naples*, with particular recommendations to the Captain. The Recruits were put aboard a *Hamborough* Veſſel, preſs'd for the tranſportation of them, for want of other, as it is ordinary in *Spain*, when the Kings ſervice requires it. They ſet ſail at *Cadiz*, and went into the *Mediterranean* through the ſtreight of *Gibraltar*, where being oppoſite to *Majorca*, the wind turn'd contrary which occaſion'd the Captain and ſome others to go aſhore, with a deſign to return to the Ship,

Ship, assoon as the wind should sit right for the prosecution of their voyage. In the mean time, the soldiers, who were forc'd to serve, and in number, exceeded the Volunteers, perswaded the latter to mutiny, upon occasion that their Officers enjoy'd themselves ashore, while they endur'd the hardships of the Sea. They plotted together to render themselves masters of the Ship, and to return for *Spain*. The Seamen, who were *Hamburghers*, knowing nothing of their design were of a sudden secur'd in the hold, with a guard set upon them, and as if they had taken a considerable prize, they rifled all in the stern, choosing to govern the Vessel two soldiers, who, having been in the *Indies*, thought themselves the most expert among them, and consequently fit to undertake that employment. All went very well, while they had no adversary; but having saild some hours, they discover'd a Ship with green colours on the top-mast. There was not any so ignorant among them but knew it to be a Pyrate of *Algiers*, so that perceiving it made streight towards them, they put themselves into a posture of defence, disposing eighty men on the Decks arm'd with Muskets and Half-pikes, and sending the rest under Decks to manage the Guns. The subtle Pyrat gets the wind of them, and gives them a volley of sixteen Guns, which kill'd two or three men, and somewhat prejudic'd the sails and tackling. The *Spaniards* who were between Decks answer'd him with twelve, but to no effect, for they knew not how to take their aim, and which was worse, having discharg'd, they knew not how to charge them again, and to fasten them, so that the carriadges and the Guns

goll'd up and down with the motion of the Ship. The two Commanders were buſie at the ſtern, whence they gave order what was to be done, but their people not underſtanding the Sea-terms, did many times contrary to what was commanded. The Pyrate ſeeing ſo many people on the Deck, thought it not ſafe to board, but obſerving that the enemy made no further uſe of their Guns, imagin'd it was for want of Powder, and ſo hoping to get the better of them, he fir'd at them as faſt as he could. Then the Freſh-water-men began to ſee that they had undertaken the government of the Veſſel, as *Phaeton* did that of the Suns Chariot, and thereupon minding their ſafety, they reſolv'd to deliver the Seamen out of their Irons, and to employ them about the Guns, while they made good the Deck, and ſo ſent an Ambaſſador, who made this ſpeech to them; *Gentlemen Lutherans, the Veſſel is ſet upon by the Turks, you have your liberty granted you, on condition that you aſſiſt us againſt the Common enemy.* He thought this news would have been acceptable to the Priſoners, and that they would have been glad of that favour, but he was much aſtoniſh'd to hear them bluntly making anſwer, *That they ſhould make an end of what they had begun, and that they were reſolv'd to be ſlaves to their enemies, to be reveng'd of the affront done them by thoſe pretended Friends, by whom they had been treated like beaſts.* The Ambaſſador makes a report of his Negotiation to his Companions, who were at ſuch a loſs, that they knew not what to do or ſay. In the mean time the Pyrate looſes no time, and gives them a volley, the Guns loaden with Iron-bars, whereby

by the tackling was shatter'd, the sails torne, a mast broken, the deck cover'd with wounded and dead, the orders of the Commanders ill-given, and on the other side less understood and executed, which caus'd disorder and confusion amidst the dreadful outcries of the wounded, who could not be dress'd, in regard the Surgeon was one of those who were in chaines; so that the rest began to flagge and be out of courage. The Pyrate perceiving what condition they were in cry'd out *Ameina*, which those poor Desperadoes understood not, though they wish'd nothing so much as to yeeld, which yet the Pyrate would have them to acknowledge by letting down the main-sail-yard upon the Deck, and taking away the Colours from the Stern. The Pyrate took their ignorance for contempt; and drew neer to give them a double charge; but perceiving they laid down their arms, and made signs with their handkerchers fasten'd to their hats, he sent the boat to them with fifteen Turks in it, who getting on the Deck, understood what posture the Vessel was in, pillag'd it, and out of compassion sent for the Turkish Surgeon to dress the wounded, casting into the Sea the dead and such as they thought irrecoverable, and making the rest slaves. The *Spaniards* were chain'd in the Pyrates Vessel, and the *Hamburghers* continu'd where they were, with six Turks to guard them. The Pyrate return'd to *Algiers*, where those slaves were sold, among whom was *Francisco Mendez*, who sent an account of his misfortune to his Mother, a poor widdow living at *Ceuta*, who, passing up and down *Spain* to gather what almes she could, got together two hundred and

fifty Patacoons, and writ to her Son, that his Patron ſhould ſend him to *Tituan*, where ſhe would pay his ranſom. Having receiv'd this news *Franciſco* was embark'd with us, tranſported with joy for the recovery of his liberty, which he deſpair'd of, by reaſon of the poverty of his Mother, and the little likelihood there was to get mony otherwiſe. We came together to *Tituan*, and were there put into the *Maſmora*, where I receiv'd letters from my Companion *Saldens*, dated at *Ceuta*, at the bottom whereof he writ, that there was with me a Chriſtian ſlave, named *Franciſco Mendez*, to whom he deſir'd me to give a Patacoon or two, if he ſtood in need thereof, that his old Maſter *D. Franciſco Villegas*, would give the fifty Patacoons which were behind of his ranſom, and that his Mother was going from *Ceuta* to *Gibraltar* to receive them. Theſe tidings tranſported *Franciſco* with joy, but it laſted not long; for while we were talking concerning his liberty, we hear'd a voice calling at the grate above, for *Franciſco Mendez*, who lifting up his eyes ſees his Mother, who had been made a ſlave that day, being taken in the Brigantine, which ordinarily goes from *Ceuta* to *Gibraltar*, the *Portuguez* Soldiers having neglected their duty through drunkenneſs. That ſad accident put both mother and ſon into a deſpair of ever recovering their liberty, the ſame day they expected to have embrac'd one the other out of ſlavery.

RE-

RELATION XLIII.

Of the impious dutifullneſs of an Iſeland-*Slave.*

THough the Inhabitants of *Iſeland* thought they had had no other enemies then Poverty and Ice, the one whereof lyes perpetually, the other, for eight months of the year very heavy upon them; yet *Algier*, through a deteſtable avarice, envy'd them, that which no other Nation did, the onely happineſs they had, liberty. At my departure from *Algiers*, in the year 1642. a young man in Turkiſh habit came to me, having heard that I was a *Dunkirk*-ſlave, and intended to paſs through *Madrid*, and gave me a Petition handſomely write in *Latine*, deſiring me to preſent it to the Ambaſſador of *Denmark*, then Reſident with the King of *Spain*. I wondred much at that conjunction of circumſtances, that a *Turk* ſhould deſire ſomething in *Latine*, of a perſon of the *Daniſh* Nation, and could not imagine by the language wherein he ſpoke to me, which was *Lingua Franca*, that he was ſuch as I afterwards underſtood him to be. *It is in your power*, ſays the young man to me, *to do the greateſt act of charity that ever one Chriſtian did to another.* So proceeding in his diſcourſe, he related to me all the accidents of his life, to aſſure me of the juſtice of his pretenſions. *It had happen'd ſome years ſince*, ſaid he, *that an* Iſeland-*Renegado having*

been a long time abroad with the Pyrate of this City, without taking any prize, propos'd to the Captain, vex'd that nothing fell in his way, to make towards Iſeland, *and landing there, to take* Iſelanders, *who ſuſpected not that there were ſuch barbarous people in the world. The propoſal was lik'd by the Captain, and the management of the enterprize was committed to that perfidious* Iſelander. *Soon after, the* Turks *came to a ſecure place known by the Undertaker, neer that Iſland, and ſent fifty ſouldiers aſhore, who brought away about eight hundred men, women, and children, and afterwards ſold them in this City for ſlaves, the manner whereof you know. Many dy'd by the change of air, others, out of a deſpair of being redeem'd, renounc'd their Religion, and ſome few of them do ſtill patiently endure the heavy yoak of ſlavery, hoping that* Chriſtian IV. *King of* Denmark, *whoſe ſubjects they are, will have compaſſion on them, whereto they believe he will be mov'd upon the mediation of his Ambaſſador at* Madrid. *And as to what concerns me, wonder not that I concern my ſelf ſo much in this buſineſs; know that though you ſee me in Turkiſh habit, I was born in* Iſeland, *and brought away thence with my Mother, and thoſe I told you off before. Having continu'd two years a ſlave, my Patron dies, and gives me my liberty, on condition I ſhould renounce, which I did, to procure the liberty of my Mother, who ſuffer'd extreamly, by being put to painful work, and unmercifully beaten. Being free I entred into the Baſſa's pay, and went out to Sea, and having got together about a hundred Patacoons, I was in hopes to redeem my Mother, of a Moor, whoſe ſlave ſhe was; but the*

Dog,

Dog, having ſeen my proffer, treated her worſe then before, to make me give two hundred Patacoons, and I could not reſt till I had made a ſhift for the other hundred Patacoons, which an honeſt Turk lent me, on condition he ſhould have my Mother for the ſecurity of his reimburſement. She is tolerably well treated where ſhe is now, but if I ſhould dye, ſhe would be reduc'd to the ſame condition ſhe was in before, and would never recover her liberty while ſhe liv'd. This diſcourſe having mov'd me to compaſſion, I gave the young man all the aſſurances I could of my readineſs to ſerve him in the delivery of his Petition. Being afterwards come to *Madrid*, I went to the Ambaſſador of *Denmark* the Sieur *Hilarius Ulefelt*, a Knight of noble extraction, to whom I gave an account of what was contain'd in the Petition, which I had loſt when we were caſt away. He promis'd me to acquaint the King of *Denmark* with the buſineſs. Being afterwards return'd to *Flanders*, the Sieur *Bernard d' Aranda*, my Brother, paſſing that way upon ſome affairs of the King of *Denmark*, and of *Cornificio Ulefelt*, Brother to the ſaid Ambaſſador, and Grand-Maſter of the Kingdom, to whom he was related as a Gentleman, aſſur'd me, that the King of *Denmark*, upon the account given by his Ambaſſador, had, by the way of *Legorn*, order'd the redemption of thoſe poor *Iſelanders*, and among others that Mother, whoſe Son had by an impious undutifulneſs hazarded the loſs of his own Soul, to procure the liberty of her body.

RE-

RELATION XLIV.

The Unfortunate Adventurers.

THoſe who engage themſelves in great enterpri-zes are eſteem'd according to the good or bad ſucceſs thereof; if fortune prove favourable, they get the reputation of courageous and prudent; if unkind, their misfortune is accounted a puniſhment of their temerity and extravagance. Some, of Pyrates and Robbers, have come to be Generals at Sea, and powerful Monarchs, and gain'd honour by thoſe courſes, which brought others to the Gallies and the Gibet. Four younger Brothers, *French*-men, ſhall confirm this aſſertion, not that I mean they were Pyrates or Robbers, but Free-booters upon a double Commiſſion. Their birth had not furniſh'd them with any great conveniences, and therefore what was wanting that way was to be ſupply'd by their courage. In the year 1636. they reſolv'd upon a way, which was to ſeek their fortunes at Sea, getting together about fifteen thouſand Livers, wherewith they equipped a Frigot of ten Guns. Two among them, who were Knights of *Malta*, got a Commiſſion from that Order, againſt the common enemy of the Chriſtians; the others, one from the King of *France*. The noiſe of this expedition, the preparations whereof were carried on at *Rochel*, brought together fourſcore younger Brothers, who, with their Officers, a good Maſter, and

and thirty six Seamen, were able and likely to attempt great matters. All things being ready, they hoise sail, designing to cruze up and down the *Spanish*-Sea between *Cadiz* and Saint *Lucars*, and so set a man ashore there, habited like a *Spaniard*, who understood the language of the Country, to see what Ships were bound thence, and to put up the Colours of *France*, as the most likely to do their work thereabouts. The Colours of *France*, as the most likely to do their work thereabouts. The Colours of the Order of *Malta* was to serve against the *Crescent*, and particularly against those of *Algiers* and *Tunis*, between which places and *France* there was a Peace, though ill observ'd on both sides. The sixth day after their departure, they set a man ashore in the night time neer *Cadiz*, who return'd the night following, bringing intelligence that a Ship loaden with wine was ready to set sail. Being come out, they gave it chace, and two days after having taken it, they rid themselves of the trouble of the Prisoners, setting them all ashore. This prize of wine heighten'd the courage of our young Blades, and rais'd them to a higher conceit of their valour. The third day after this good fortune, they discover'd two Pyrates of *Algiers*, to whom they gave chace under the Colours of the Order of *Malta*. The Pyrates relying on their own strength, and imagining that of our Younger-Brothers not to be extraordinary expect them with their sails furl'd up. In the mean time the Adventurers consult about the Attack, and resolv'd to board the greater of the two Pyrates, and to abandon their own Frigot, which could not have the advantage of the

the Pyrate furniſh'd with twenty four Braſs Guns. Order was given, according to the reſolution taken; but the Pyrate, who was well skill'd in his profeſſion, perceiv'd their deſign by the animoſity of their approach, and ſeeing them come up neer enough to him, let down his ſails, to avoid grappling. This unexpected diſappointment, put the attempters into a little diſtraction, yet not ſo much, but that as they paſs'd by they gave the enemy a volley with their ten Guns, brought all of one ſide, receiving the like ſalute from the Turk. They ſeveral times attempted to board, as being the onely way to gain the victory, but the Pyrates avoided it, and ſo the great Guns plaid on both ſides, till by misfortune at laſt a Bullet of ſix pound weight took the Maſt of the Frigot, which made them furle up their ſail, leaſt the wind might break the Maſt, which had been cleft by that unhappy ſhot. They ſtill courageouſly ſtood upon the defenſive, and they had defeated the Mahumetans, if the noiſe of their ſhot had not brought thither five other Pyrates of *Algiers*, which with the two already engag'd made a ſquadron of ſeven diſpos'd into the form of a half-moon, by which that unhappy Frigot was pepper'd of all ſides. Yet did not the courage of our Younger-Brothers fail them, for they gallantly made their party good for the ſpace of nine hours, during which they fir'd ſix hundred ſhot with their ten Guns. But as the number of the dogs occaſion the death of the Hare; ſo at laſt the Frigot ſhatter'd of all ſides, above and below, the water began to come in at the bottom, unhappily depriving thoſe gallant Gentlemen of the means rather then of the earneſt-

neſs

neſs they had to fight. The ſeven Pyrates ſent their Boats to ſave thoſe unfortunate perſons, moſt of whom were forc'd to betake themſelves to ſwimming, to avoid ſinking with the Veſſel, and ſo yeelded themſelves. They were divided among the ſeven Pyrates, who having alſo receiv'd ſome prejudice return'd to *Algiers*, where theſe new ſlaves had been ſold at a low rate, upon this account, that they had the repute of being poor and diſcontented, if a perfidious Chriſtian, an Officer belonging to the Chamber of the *French* Trade, to ingratiate himſelf with the Baſſa, and General *Pegelin*, had not betray'd them, ſharing ſecretly with them in the buying of the four principal Adventurers, who were at the charge of the whole Expedition, and maliciouſly adviſing, that they ſhould be beaten, and threatned with the Gallies, and that they ſhould not be redeem'd on without the other; which was done after ſeven years ſlavery and extraordinary hardſhip, at the end of the year 1642. for the ſum of ſix thouſand Ducats, they having acquired no reputation by their generous reſolution and courageous conduct, becauſe the iſſue of their enterpriſe prov'd unfortunate.

RELA-

RELATION. XLV.

Superstitious Piety.

THe ensuing Relation may in some measure serve for an Advertisement, to shew that Heaven is not to be gain'd by fond wishes, and that those onely are to expect to be triumphant there, who have been couragiously militant here.

General *Pegelin* cruzing up and down the Mediterranean in the year 1641. notice was given him that the Gallies wanted fresh water, and being neer *Tremesen*, he order'd them to touch at a place between that City and that of *Oran*, where he knew there was a Spring. He set ashore thereabouts a hundred slaves, chain'd five and five together, every one with a runlet on his back, convey'd by fifty Musketeers, to fetch water from that Spring, which was about a quarter of a league from the Sea-side. In the mean time the General, took the air ashore, walking along the Sea-side, whither the *Alarbes* soon brought refreshments to sell, as they are wont to do. They were follow'd by a Mooriſh Gentleman, who living thereabouts came to kiss the General's hands, making him a present of Grapes, Figs, Lemons, Poultry, and the like refreshments, which his servants brought along with him. The General thank'd him, and so they fell into discourse. The Moor, who had never been out of his own Village, nor convers'd with any but half

half-savage *Alarbes*, nor studied but with some *Cherif* or *Marabout*, who had simply explicated the fooleries of the *Alcoran* to him, was accordingly very simple, and wholly addicted to their Religion, which made him complain to *Pegelin* of his fortune, which had indeed sufficiently supply'd him with Camels, Sheep, Oxen, and Servants, but all hindred not his being unhappy in one thing, which concern'd him more then all the rest. The General was desirous to know what it might be; *This*, reply'd the Moor, *that I am not so great a Friend of our Prophet Mahomet's as you are.* The General, who laugh'd in his sleeve at *Mahomet*, and all his superstitions, dissembling the conceit he had of the Moors perswasion, seriously ask'd him, why he was not so great a Friend of the Prophets? *Because*, reply'd the Moor, *you have sacrific'd with your Cimitar so many Christians, which is the most acceptable sacrifice that can be made to the Prophet, and I have all my life kill'd nothing but wild Boars, which is a service indeed, but no way comparable to yours. I should be extreamly oblig'd to your Excellency, if you would do me the favour, as to suffer me to kill one of your Christian slaves, whereof you have so great a number, and I should be happy in doing a thing so acceptable to the Prophet.* The General, who was of a divertive humor, granted his request, provided he went behind a little hill, which he shew'd him about a hundred paces thence, promising to send him a slave of what Nation he pleas'd. The Moor pitch'd upon a *Spaniard*, *That is the sacrifice*, said he, *which the Prophet is most pleas'd withall, because those of that Nation are his greatest enemies.* With that

that he goes to the hill. The General immediately caus'd the chain to be taken off the *Espalier*, who is the most skilful slave of any at the Oar, and commonly the strongest; for he begins the work of rowing, and gives the measure which is to be observ'd by all the rest. That slave was a *Spaniard*, and could speak the *Arabian* and *Mooriſh* Language, as having been a soldier at *Oran*. The General gave him a sword, and a dagger, and acquainted him with the discourse that had pass'd between him and the Moor, sending him to meet the other behind the hill, with express order, not to do him any hurt, but onely to frighten him. Assoon as the Moor perceiv'd the *Spaniſh*-slave, thinking he came to have his throat cut, he kneel'd down, beginning to say the *Assala*, which is their prayer, that his sacrifice might be the more acceptable to the Prophet, but rising up he finds standing before him a sturdy fellow, arm'd, contrary to what he expected, which put him into a cold sweat, yet perceiving he was oblig'd to fight instead of sacrificing, he took courage and draws his Cimitar, to secure himself against the sword and dagger of his Adversary, who soon made a shift to disarm the Moor, which done, he suffer'd him to steal away. He comes all in a Fright to *Alli Pegelin*, making his complaint to him, that the Christian, whom he had sent came arm'd. The General laughing at the simplicity of the fellow, said to him, *Thus it is that you are to please the Prophet, if you will deserve his favour as I do; for after this manner are Christians to be sacrific'd, the Prophet thinks it no service to kill a man who is not able to defend himself. Mahomet was a generous and*

valiant

valiant man; go and bid your Cherif (That is a Turkiſh Prieſt) *furniſh you with a better explication of the Alcoran.* And ſo he ſhamefully diſmiſs'd the Moor, laughing at his ſuperſtitious piety.

RELATION XLVI.

Avarice mask'd.

THe Turks veil their avarice towards the Chriſtians under the cloak of cruelty and Religion; but in regard theſe pretences cannot avail them againſt thoſe of their own perſwaſion, they make the ſame advantage of their power. In the yeer 1640. there was but one or two Prieſts at *Algiers*, whereby the ſlaves of General *Pegelin* ſuffer'd much inconvenience in their Church at the Bath. To remedy themſelves they ſent as an Ambaſſador to *Alli Pegelin* the *Eſpalder*, who is the ſturdieſt among the Slaves, and upon that account the chiefeſt and moſt reſpected both aboard the Gallies and in the Bath, and who onely hath the priviledge to ſpeak to the Patron when he pleaſes, and to repreſent to him, what concerns the generality of the ſlaves. This *Eſpalder*, named *Juan Sanches* (the ſame who was ſent out to the Moor, as may be ſeen in the precedent Relation) went to the General, remonſtrating to his Excellency, that ſome weeks before, it had pleas'd him

to put his Catholick ſlaves in hope, that he would buy the firſt Prieſt that ſhould come to be ſold. Having underſtood that there was one newly brought in, they were humble ſuitors to his Excellency, that he would be pleas'd now to do that favour to his moſt humble Slaves. The General promis'd to do it, and accordingly he went to the Market, where there was expos'd a Prieſt of the Order of Saint *Dominick*, a Conventuel of *Malaga*, Licentiate in Theology, named Father *Bartholomeo de Ledeſma*. The General took occaſion to tell all he met, that his Slaves were in ſuch want of a Prieſt, that they would not ſuffer him to be at reſt till they had one. This he ſaid purpoſely, that none might preſume to out-bid him. The Prieſt came to be expos'd to ſale, and the Officer cry'd *Arrache, Arrache*, that is, *Who gives moſt?* *Pegelin* proffer'd four hundred Patacoons for him, and another Turk out-bid him by twenty Patacoons, whereat the General was ſo incens'd, that he would have kill'd that Turk, had he not got out of the way, and ſaid, *four hundred Patacoons more*, with this menace, *Is there yet any one ſo inſolent as to proffer beyond me?* This ſtartled all that were preſent, ſo much, that in all Markets afterwards, none durſt proffer more then he did, whereof he made no ſmall advantage, buying in a manner at what rates he pleas'd. This Prieſt perform'd his Function among us, to the great ſatisfaction of all, for the ſpace of fifteen months, at the end whereof, he went to *Pegelin*, who demanded of him fifteen hundred Patacoons for his ran-

ransom; whereto the Father replying, that his Excellency had bought him in a frolick, and that he was not worth so much. *You are in the right*, says *Alli*, *I have made this advantage by the buying of you, that no Turk dares over-bid me, but your person caus'd the frolick, you must either pay for it with interest, or perish here.* The Father could get no other answer, so that he was forc'd to importune his Friends and Relations to get together the fifteen hundred Patacoons, which paid, he was set at liberty.

RELATION XLVII.

The imaginary slavery.

IT happens sometimes that some Christians under the power of the Turks are less Slaves of their Masters, then Men are of their passions, and it may be affirm'd, that their Slavery may be ranked among those things which the *Spanish* Satyrist *Quevedo* calls *Imaginary*. In the year 1641. the Pyrates brought in certain persons taken in a Brigantine bound for *Genua*, and expos'd them to sale on the Market at *Algiers*. It was my chance to pass by as they were under Sale, and I perceiv'd that among those new Slaves there was one clad in red Plush, wrought over with black Flowers, rather torn then worn out, who was sold at

four hundred Patacoons. I imagin'd then that that habit had serv'd under the Cassock of some Clergyman of quality. Some days after, going to the Bath of the *Duana*, (which is that of the City, where the slaves are employ'd upon some publick works) I found that slave, who had exchang'd his Plush-coat for the habit of a Priest according to the mode of *Algiers*, made after the fashion of a short Coat, or Cassock, reaching to the knees, of cloath, of the same colour as that worn by the Capucins in some Countries, especially in *Flanders*, very carelessly cut out, and ill-fitted to the body, the party who wore it having not been trimm'd of a great while, out of shoes, in a word, very poorly accoutred, leaning against the Church-door of the said Bath. Finding him in that posture, I made a low reverence to him, wishing him his liberty. These complements begat an acquaintance between us, and that some discourse, and that bred a familiarity, whereby I made this observation, that he avoided the conversation of both *Spaniards* and *Italians*, for fear of being discover'd, having to that purpose conceal'd his quality under the assum'd name of *Francisco Talles*. *September* 7. 1641. the Slaves of the *Duana* represented in the night-time, within the Bath, a Comedy in *Spanish*, tolerably well written, upon the story of *Belizarius*, to which I was invited by that good Priest, going thither with permission to lye out of my Patron's house. Coming to the Bath, I found all the Drinking-places full of Slaves, drinking and smoaking, in expectation of the Play. The Priest brought me into

into a little room opposite to the Stage, where he call'd for some Wine and a Collation. The great respect which the Christian slave, who sold the Wine, express'd towards the Priest, rais'd in me the curiosity to ask him, how they came to be so intimately acquainted, since he was a Slave of small standing. *He whom you take to be the Master*, said he, *is but the Servant, the Slave of* Majorca, *whom you know, is the Master of this Drinking place and two others, wherein he keeps three Christian slaves, to look to them, who give him an account every week of the Wine and other things he sends in. I am here under him, and whatever he entrusts me with I give him an account of.* He afterwards told me that the *Majorcan* had been made a Slave some years before, and had at the beginning suffer'd the miseries of his condition, but that having afterwards made a shift by his industry to get together the sum of a Patacoon, he had so advantag'd himself thereby, that he was able to keep those three Drinking-places, which brought him in great profit. This discourse satisfy'd me how it came to pass that that *Majorcan* walk'd up and down, and was well clad. And finding that the Priest was so intimately acquainted with the *Majorcan*, I ask'd him what he had done with the Horse I had seen him buy in the Market not long before. *He presented it to his Patron*, reply'd the Priest. Whereupon I desirous to be further satisfy'd why he did not ransom himself with that present, he told me, that he had some years since agreed with his Patron at four hundred Patacoons,

which ſum he had paid to thirty, which he purpoſely left unſatisfy'd, that he might go under the name of a Slave, and enjoy the protection of his Patrone, who was a perſon of great authority, with whom he liv'd in a good correſpondence, by means of his preſents. He alſo perſwaded his Patron to buy the new Slaves of *Majorca* or *Italy* of his acquaintance, for whom he re-imburs'd him what they coſt, and ſent them back to their Countries, not loſing the intereſt of his mony, as it was but reaſon he ſhould not. Some days after, he did the ſame favour for that Prieſt, who continu'd there ſome time a Slave onely by name. Theſe advantages made the *Majorcane* the leſs deſirous to return into his Country, and the King of *Spain*, coming to hear of theſe ſervices, ſent him a ſecret order to continue there in the ſame quality, to help the *Spaniſh* ſlaves, and with his advice to aſſiſt the Fathers employ'd about the redemption of Captives, when they ſhould come thither, with promiſes of an honourable reward; which order he faithfully obſerv'd, till he dyed an Imaginary Slave, two years after my departure from *Algiers*.

RE-

RELATION XLVIII.

The Execrable Revenge.

EVery Vice is encourag'd either by profit or pleasure, and balances the sin by some apparent good, onely Revenge is absolutely unhappy, inasmuch as it is some times forc'd to compass another's ruine with its own. While we were confin'd to the Bassa's Palace, as may be seen in the discourse of my Captivity, I took notice of a Renegado-youth, about twelve or thirteen years of Age, clad in red Silk, having a Turbant very neatly interwoven; I saw he had the priviledge to enter into the Bassa's lodgings, and those of his Wife, when he pleased, which is no small favour in that Country. The Eunuchs belonging to the Bassa's wife respected him, and gave him the title of *Celibi*, that is to say, Lord. The marks he had about him of a Renegado, and the gracefulness of his person rais'd in me a curiosity to enquire whence it came, that *Amet* (so he was called) had that priviledge above all the other Renegadoes of the house. I was acquainted with a *French* Renegado, Caterer to the Bassa, who gave me an account of the Youth, and his relation acquainted me with a strange effect of an extravagant passion. *Wonder not*, said he to me, *that Amet Celibi is in greater fa-*

vour then any of the reſt, his noble Extraction deſerves it. But imagine not his Friends have been wanting in their endeavours to recover him, they did all they could to have him again, but all to no purpoſe. That young Lad never was a Slave, as all the other Renegadoes were. And ſo proceeding in his diſcourſe, he told me, that the Lad was a *Spaniard* born, of a houſe well known, and had been ſpirited away from his Friends, and brought to *Algiers*, the manner thus.

The King of *Spain* hath ſeated on the Mediterranean, and the Ocean, ſome places of the Kingdoms of *Fez* and *Morocco*, which ſerve for a baniſhment to ſome, and ſanctuary to others. For that Prince being oblig'd to keep Garrizons there, he is ſo favourable towards ſome Delinquents as onely to condemn them to ſerve there, whereas other Criminels are ſent to the Gallies. Such as are Grandees of *Spain*, or of more then ordinary quality, to expiate their crimes, are baniſh'd into thoſe places, with obligation to maintain on their own charge ſuch a number of Horſe, according to the exigency of the caſe, and the ability of the perſon. To one of thoſe Fortreſſes were ſent two Brothers, of a conſiderable houſe in *Spain*, who upon ſome occaſion or other had ſome difference. The elder thinking himſelf injured in point of honor, inſulted over his younger Brother, who on the other ſide being not able to ſmother his reſentments of the affront, fell to ſtudy how he might be reveng'd, but all his attempts were rendred ineffectual by the Governour of the place, who

who was a very prudent Gentleman. Whereupon finding that he would not be permitted to fight his Brother, and having reſolv'd to proſecute his revenge, whatever it coſt him, he berhought himſelf of a deſign which brought him to his own irrecoverable ruine.

One day having obſerv'd that his Brother's onely Son was gone out into the plain, which is before the City, to play, he gets on Horſe-back, and making as if he intended to take the air, he kindly calls his Nephew to him, and takes him up before him, and ſo riding on gently, till he got out of ſight, he put ſpurs to his Horſe, ſo that he ſoon got into the Country of the Turks, where having call'd for a Guide, he came in a few days to *Algiers*, deſiring audience of the Baſſa, whom he told, that he was come to preſent his ſervice to his Excellency, with a deſign to renounce his Religion, and that as aſſurance of his fidelity, he preſented him with a lovely Child, who was his Nephew. The Baſſa accepted of the proffer, and order'd his Eunuchs to cauſe him to renounce, and to bring him up in the Mahumetane Religion, giving him the name of *Amet*. The younger Brother alſo renounc'd the Chriſtian Religion, and embrac'd the Turkiſh, and came afterwards to a wretched end. After my return out of ſlavery, I related this ſtrange adventure to a certain Officer of our Army, who told me, that he had been well acquainted with the Brothers and the young Lad, and was troubled, that their names and habitations were known.

RE-

RELATION XLIX.

That the Turks prefer Mony before Love.

MY Patron *Alli Pegelin* returning from his courses in the year 1641. bethought himself of the Loves there had pass'd between him, some two or three years before, and a Grecian Mistress, insomuch that he was desirous to give her a visit. He order'd some of his Gallies to make towards *Bona*, otherwise *Hippona*, where he landed. The woman, having had notice of it, came to meet him, and presented him with a lovely childe about two years of age, whom she had born him. The General was so much taken with the childe, that for his sake, he married the mother, expressing an extraordinary affection towards her, and that the greater, in regard he had by that woman one to inherit his wealth, a happiness which he could not have by her whom he had left at *Algiers*. In fine he would needs bring her along with him; but assoon as his wife whom he left at home heard of their arrival, she conceiv'd such a jealousie against her husband and his second Spouse, that not able to smother her passion, though she was above fifty years of age, she sent two Turks of quality to him, to tell him from her, that he was very welcome, and that she knew well enough he had not offended against the *Alcoran* by marrying a second Wife, but that she understood also the permission she had

had by the same Law to dissolve their marriage, and to go from him, with above a hundred thousand Ducats, which she had brought him in dower, ordering him, if he had a mind to keep her, immediately to dispose the *Grecian* Lady in marriage to some other, so to take away the cause of her passion. Though *Alli Pegelin* was a man of great wealth, yet was he a little startled at the sudden and bold resolution of his Wife, and had some thoughts to send back those pleasant Ambassadors with as round an answer, but reflecting on the hundred thousand Ducats, his avarice made him change his design, so that immediately, ere he came ashore, he bestow'd his second wife on one of the Captains of his Gallies, yet kept the childe, who was brought up by the former Wife, and she had so great a kindness for him, that she gave him all her wealth, by which means he afterwards came to great charges and employments, though all his Fathers estate had been confiscated for some Rebellion wherein he was engag'd. That Son of his liv'd in great repute without any check of Fortune, till the year 1661. at which time his throat was cut by the rebellious souldiers, upon this account, that he had sided with *Ramadan* Bassa, as I have related in the description of *Algiers*.

RELA-

RELATION L.

The counterfeit Hypocrisie.

IT is a hard thing to know the design of Religious actions, some have a different tendency to God, others to some concernment of honor or advantage. And this intention lies so deep in the heart, that it is the hardest thing in the world to dive into it, before the effect come to light. In the year 1636. the Pyrats of *Algiers*, contrary to all right had surpriz'd a Vessel of *Marseilles*, not regarding the peace concluded between the King of *France* and the Bassa of that City, and the particular safe-conduct of the same Bassa. Complaint is made at the *Duana*, but not admitted, and under pretence that the Commodities belong'd to other Nations, they are secur'd, and the Sea-men were sold under hand and put into the Gallies. Two of those *French*-men renounc'd their Religion, and listed themselves among the souldiery, who are employ'd in the Gallies against the Christians. They made some voyages in a Bark belonging to a Moor, to *Bona*, there putting off and buying certain Commodities, by which trading they got about an hundred Paracoons, wherewith they purchac'd a part in the Bark, and so went as Partners with the Moor, both as to Merchandize and the Provisions. While they were at *Algiers*, they went every day to the Mosquey, to say their *Assala*, which they

they did with great fervency. Being in company with the Renegadoes of their Nation, they made a difficulty to drink wine, as they did. And being one day invited by a *French* Gentleman, a ſlave, among others of his friends, both Renegadoes and ſlaves, ſome Porke being brought to the table for the Chriſtians, they roſe up railing at him who had invited them, and ſaying it was done in contempt of their Prophet *Mahomet*, and that he had put an affront upon them, ſwearing they would call him to an account for it. They ſcatter'd every where the expreſſions of their indignation, reviling their Renegado-Companions, for having ſuffer'd the Pork to be eaten in their preſence, and charging them to be ill obſervers of the *Alcoran*. This deportment, with their continual frequenting of the Moſqueys, and their exact obſervance of all their ſuperſtitious fooleries, got them the reputation of being perfect Turks. In the mean time they continu'd their trading to *Bona*, and having got another ſum of Patacoons, they bought the whole Bark of the Moor, ſo that they were the ſole maſters of it; and now it was that Hypocriſie began to produce the deſigns, it had conceal'd in the ſouls of thoſe Renegado-ſoldiers. They made ready their Bark for their accuſtomed voyage to *Bona*, hiring four Fiſher-men, *Alarbes*, to ſerve them as Sea-men, weigh anchor, and within two hours came over againſt *Monteſou*, which is a mountain three leagues from *Algiers*. One of our Renegadoes pretended that they had forgotten to fill their barrell with freſh-water, and that it might be ſome inconvenience to them, if the wind ſhould prove contrary: The *Alarbes* proffer'd to go and fill the Veſ-

Vessel, at a Spring, which lies at the foot of the mountain, bringing the Bark close to the shore, whereupon the *Alarbes* went out to fill it. They were not above a hundred paces from the Bark, busie in filling the barrel, when the two Renegadoes discharg'd each of them a Musket, which serv'd for a signal to ten Christian slaves, who being thereabouts, got into the Bark, as they had agreed among themselves. The discharging of the Muskets made the *Alarbes* imagine that they were commanded to return to the Bark, by reason of some accident, and thereupon leaving their barrel, they came immediately to the Sea-side. But they had reason to suspect something, when they saw the Ship make to Sea, and heard the Renegadoes crying to them, that they bestow'd their liberty on them, which they might have taken from them, that they might acquaint the Turks and Renegadoes with the success of their enterprize. The third day after they were kindly receiv'd by the Inhabitants of *Mansoriha*, who made one of those soldiers Pilot of a Galley.

FINIS.